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1791

# COLLECTION

OF

Articles, Canons, Injunctions, &c.

Together with several

ACTS OF PARLIAMENT

CONCERNING

## Ecclesiastical Matters;

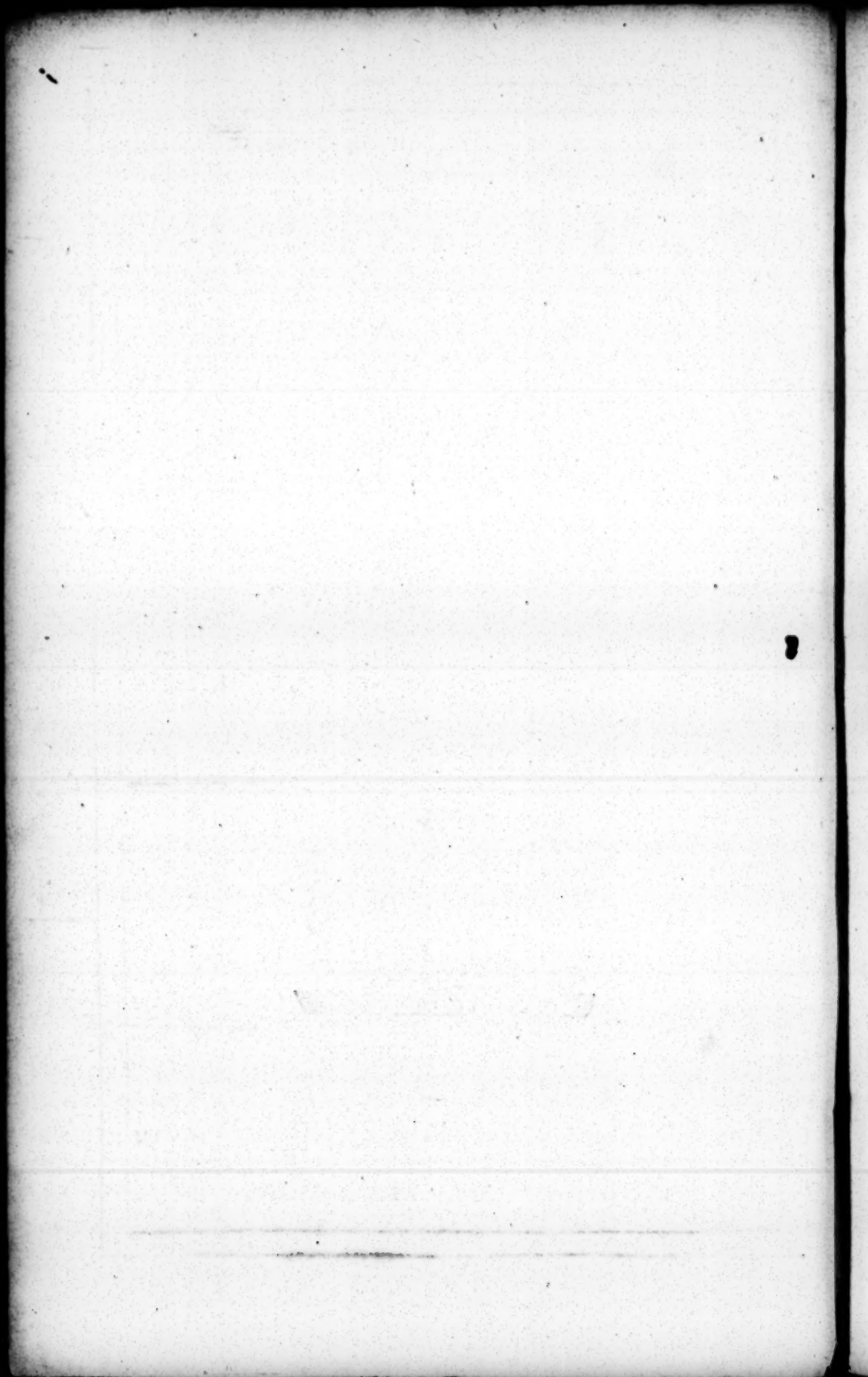
Some whereof are to be Read in

### CHURCHES.



L O N D O N,

Printed by *Charles Bill*, and the Executrix of *Thomas Newcomb*, decess'd, Printers to the King's most Excellent Majesty. MDC XCIX.





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# THE PREFACE.



Collection of Articles, Canons, Injunctions, &c. to which Recourse may be had upon all Occasions, is certainly of very considerable use, especially to those who are in Holy Orders. There is none such (that I know of) yet Extant, besides that of Bishop Sparrow. That is of greater Price than can well be purchased by Persons of a very slender Income and great Necessities, (such as are, God knows, too many of the Clergy :) And yet even That wants the Present King's Injunctions and Directions, as likewise several Acts of Parliament, which cannot so easily be come at by them. It has therefore been thought Advisable to set forth this present Collection of Articles, Canons, Injunctions, &c. together

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## The Preface.

*with several Acts of Parliament, concerning Ecclesiastical Matters, (some whereof are to be Read in Churches,) in order to their better Accommodation, and the good of the Publick.*

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*His*

## *His Majesties Declaration.*

**B**Eing by Gods Ordinance, according to Our just Title, *Defender of the Faith, and Supreme Governour of the Church, within these Our Dominions,* We hold it most agreeable to this Our Kingly Office, and Our own Religious Zeal, to conserve and maintain the Church committed to Our charge, in the unity of true Religion, and in the bond of Peace: and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Commonwealth. We have therefore upon mature deliberation, and with the Advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following.

That the Articles of the Church of *England* (which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of *England*, agreeable to Gods Word: which We do therefore ratifie and confirm, requiring all Our loving Subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles, which to that end We command to be new Printed, and this Our Declaration to be published therewith.

That We are supream Governour of the Church of *England*: And that if any Difference arise about the external Policy concerning *Injunctions, Canons*, and other *Constitutions* whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do, and We approving their said Ordinances and Constitutions; providing that none be made contrary to the Laws and Customs of the Land.

That out of Our Princely care, that the Churchmen may do the work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble desire, shall have Licence under Our Broad Seal, to deliberate of, and to do all such things, as being made plain

by them, and assented unto by Us, shall concern the settled continuance of the Doctrine and Discipline of the Church of *England* now established; from which We will not endure any varying or departing in the least degree.

That for the present, though some Differences have been ill raised, yet We take comfort in this, that all Clergy-men within Our Realm, have always most willingly subscribed to the Articles established, which is an argument to Us, that they all agree in the true usual, literal meaning of the said Articles, and that even in those curious Points in which the present Differences lie, men of all sorts take the Articles of the Church of *England* to be for them; which is an Argument again, that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy Differences, which have for so many hundred years, in Different Times and Places exercised the Church of *Christ*, We will that all further curious search be laid aside, and these Disputes shut up in Gods promises, as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of *England* according to them. And that no man hereafter shall either Print or Preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own Sense or Comment to be the meaning of the Article, but shall take it in the Literal and Grammatical Sense.

That if any publick Reader in either Our Universities, or any Head or Master of a College, or any other person respectively in either of them, shall affix any new Sense to any Article, or shall publicly read, determine or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall Preach or Print any thing either way, other than is already established in Convocation with Our Royal Assent; he, or they the Offenders shall be liable to Our Displeasure, and the Churches Censure in Our Commission Ecclesiastical, as well as any other: And We will see there shall be due Execution upon them.



**ARTICLES** *Agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London, in the Year 1562. For the avoiding of Diversities of Opinions, and for the stablishing of Consent touching True RELIGION.*

*I. Of Faith in the Holy Trinity.*

**T**Here is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness, the maker, and preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons of one substance, power and eternity; the Father, the Son, and the Holy Ghost.

*II. Of the Word or Son of God, which was made very man.*

**T**He Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took mans nature in the Womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joyned together in one Person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

*III. Of the going down of Christ into Hell.*

**A**S Christ died for us, and was buried: so also is it to be believed, that he went down into Hell.

## Articles of Religion.

IV. *Of the Resurrection of Christ.*

**C**Hrist did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the Perfection of mans nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

V. *Of the Holy Ghost.*

**T**He Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty and Glory, with the Father and the Son, very and eternal God.

VI. *Of the sufficiency of the holy Scriptures for Salvation.*

**H**oly Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any doubt in the Church.

¶ *Of the Names and Number of the Canonical B O O K S.*

**G**enesis,  
Exodus,  
Leviticus,  
Numeri,  
Deuteronomium,  
Josue,  
Judges,  
Ruth,  
The 1. Book of Samuel,  
The 2. Book of Samuel,  
The 1. Book of Kings,  
The 2. Book of Kings,

The 1. Book of Chronicles,  
The 2. Book of Chronicles,  
The 1. Book of Esdras,  
The 2. Book of Esdras,  
The Book of Hester,  
The Book of Job,  
The Psalms,  
The Proverbs,  
Ecclesiastes or Preacher,  
Cantica, or Songs of Solomon,  
4 Prophets the greater,  
12 Prophets the less.

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any Doctrine; Such are these following.

The

## Articles of Religion.

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The 3. Book of Esdras, The 4. Book of Esdras, The Book of Tobias, The Book of Judith, The rest of the Book of He- ster, The Book of Wisdom, Jesus the Son of Sirach,	Baruch the Prophet, The Song of the three Chil- dren, The Story of Susanna, Of Bel and the Dragon, The Prayer of Manasses, The 1. Book of Maccabees, The 2. Book of Maccabees.
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✓ All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

### VII. Of the Old Testament.

**T**HE Old Testament is not contrary to the New : for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the Old Fathers did look only for transitory Promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil Precepts thereof ought of necessity to be received in any Commonwealth : yet notwithstanding, no Christian man whatsoever, is free from the obedience of the Commandments which are called Moral.

### VIII. Of the three Creeds.

**T**HE three Creeds, *Nice Creed*, *Athanasius's Creed*, and that which is commonly called the *Apostles Creed*, ought thoroughly to be received and believed : for they may be proved by most certain warrants of holy Scripture.

### IX. Of Original or Birth-Sin.

**O**Riginal Sin standeth not in the following of *Adam* (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the offspring of *Adam*, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit ; and therefore in every person born into this world, it deserveth Gods wrath and damnation. And this infection of nature doth remain, yea, in them that



are regenerated, whereby the lust of the flesh, called in Greek, *φύσις σαρκός*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath of it self the nature of sin.

*X. Of Free-will.*

**T**He condition of man after the fall of *Adam*, is such, That he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God : Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

*XI. Of the Justification of Man.*

**W**E are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are Justified by faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

*XII. Of good Works.*

**A**lbeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of Gods judgment ; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

*XIII. Of Works before Justification.*

**W**orks done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesu Christ, neither do they make men meet to receive grace, or (as the School-Authors say) deserve grace of congruity : yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

*XIV. Of*



XIV. *Of Works of Supererogation.*

**V**oluntary Works besides, over and above Gods Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. *Of Christ alone without Sin.*

**C**hrist in the truth of our nature, was made like unto us in all things (sin only except) from which he was clearly void, both in his flesh, and in his spirit. He came to be a Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world: and sin (as St. *John* saith) was not in him. But all we the rest (although baptized and born again in Christ) yet offend in many things, and if we say we have no sin, we deceive our selves, and the truth is not in us.

XVI. *Of Sin after Baptism.*

**N**ot every deadly sin willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may) arise again, and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. *Of Predestination and Election.*

**P**redestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly Decreed by his Counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to Gods

purpose by his Spirit working in due season : they through grace obey the calling : they be justified freely : they be made sons of God by adoption : they be made like the image of his only begotten Son Jesus Christ : they walk religiously in good works, and at length by Gods mercy they attain to everlasting felicity.

As the Godly consideration of Predestination and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God. So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive Gods Promises in such wise as they be generally set forth to us in holy Scripture. And in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.

*XVIII. Of obtaining Eternal Salvation only by the Name of Christ.*

**T**hey also are to be had accursed, that presume to say, that every man shall be saved by the law or Sect which he professeth, so that he be diligent to frame his Life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

*XIX. Of the Church.*

**T**He Visible Church of Christ is a Congregation of faithful men, in the which the pure Word of God is Preached, and the Sacraments be duly Ministred, according to Christs Ordinance in all those things that of necessity are requisite to the same.

As the Church of *Hierusalem*, *Alexandria*, and *Antioch* have erred, So also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. *Of the Authority of the Church.*

**T**He Church hath power to decree Rites or Ceremonies, and Authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to Gods Word written, neither may it so Expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a Witness and a Keeper of Holy Writ, yet as it ought not to Decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. *Of the Authority of General Councils.*

**G**eneral Councils may not be gathered together without the Commandment and Will of Princes. And when they be gathered together (forasmuch as they be an Assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometime have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII. *Of Purgatory.*

**T**He Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images, as of Reliques, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of Ministering in the Congregation.*

**I**T is not lawful for any man to take upon him the Office of publick Preaching, or Ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this Work by, men who have publick Authority given unto them in the Congregation, to call and send Ministers into the Lords Vineyard.

XXIV. *Of*



## Articles of Religion.

### XXIV. *Of speaking in the Congregation in such a Tongue as the People understandeth.*

**I**T is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to Minister the Sacraments in a Tongue not understood of the People.

### XXV. *Of the Sacraments.*

**S**acraments ordained of Christ, be not only badges or tokens of Christian mens Profession: but rather they be certain sure Witnessees, and effectual signs of Grace, and Gods good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed by the Scriptures: but yet have not like nature of Sacraments with Baptism and the Lords Supper, for that they have not any visible Sign or Ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholsom effect or operation: but they that receive them unworthily, purchase to themselves damnation, as *St. Paul* saith.

### XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.*

**A**lthough in the visible Church the evil be ever mingled with the good, and some time the evil have chief authority in the ministration of the Word and Sacraments: yet forasmuch as they do not the same in their own name, but in Christs, and do minister by his Commission and Authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christs Ordinance taken away by their wickedness,



wickedness, nor the grace of Gods gifts diminished from such, as by faith and rightly do receive the Sacraments ministred unto them, which be effectual, because of Christs Institution and Promise, although they be ministred by evil men.

Nevertheless it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences: and finally being found guilty, by just judgment be deposed.

### XXVII. Of Baptism.

**B**aptism is not only a Sign of Profession, and Mark of Difference, whereby Christian men are discerned from others that be not Christned: but it is also a Sign of Regeneration or New Birth, whereby, as by an instrument, they that receive Baptism rightly, are grafted into the Church: the promises of the forgiveness of sin, and of our adoption to be the Sons of God by the Holy Ghost, are visibly Signed and Sealed: faith is confirmed, and grace increased by virtue of Prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the Institution of Christ.

### XXVIII. Of the Lords Supper.

**T**he Supper of the Lord is not only a sign of the Love that Christians ought to have among themselves one to another: but rather it is a Sacrament of our Redemption by Christs Death: Insomuch that to such as rightly, worthily, and with faith receive the same, the Bread which we break, is a partaking of the Body of Christ: and likewise the Cup of Blessing, is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many Superstitions.

The Body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The

The Sacrament of the Lords Supper was not by Christs Ordinance reserved, carried about, lifted up, or worshipped.

XXIX. *Of the Wicked, which eat not the Body of Christ in the use of the Lords Supper.*

**T**He wicked and such as be void of a lively faith, although they do carnally and visibly press with their Teeth (as St. *Augustine* saith) the Sacrament of the Body and Blood of Christ: yet in no wise are they Partakers of Christ, but rather to their Condemnation do eat and drink the Sign or Sacrament of so great a thing.

XXX. *Of both kinds.*

**T**He Cup of the Lord is not to be denied to the Lay people: For both the parts of the Lords Sacrament, by Christs Ordinance and Commandment, ought to be ministred to all Christian men alike.

XXXI. *Of the one Oblation of Christ finished upon the Cross.*

**T**He Offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both Original and Actual, and there is none other Satisfaction for sin, but that alone. Wherefore the Sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous Fables, and dangerous Deceits.

XXXII. *Of the Marriage of Priests.*

**B**ishops, Priests, and Deacons, are not commanded by Gods Law, either to vow the Estate of single life, or to abstain from Marriage: Therefore it is lawful for them, as for all other Christian men, to Marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of Excommunicate Persons, how they are to be avoided.*

**T**hat person which by open Denunciation of the Church is rightly cut off from the Unity of the Church, and Excommunicated, ought to be taken, of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. *Of*

XXXIV. *Of the Traditions of the Church.*

**I**T is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of Countries, Times, and mens Manners, so that nothing be ordained against Gods Word. Whosoever, through his private Judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by Common Authority, ought to be rebuked openly, (that other may fear to do the like) as he that offendeth against the Common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Consciences of the weak Brethren.

Every particular or National Church, hath Authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by mans Authority, so that all things be done to edifying.

XXXV. *Of Homilies.*

**T**HE Second Book of Homilies, the several Titles whereof we have joyned under this Article, doth contain a godly and wholsom Doctrine, and necessary for these Times, as doth the former Book of Homilies, which were set forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the People.

## ¶ Of the Names of the Homilies.

- 1 **O**F the right Use of the Church.
- 2 Against Peril of Idolatry.
- 3 Of Repairing and keeping clean of Churches.
- 4 Of Good Works, first of Fasting.
- 5 Against Gluttony and Drunkenness.
- 6 Against Excess of Apparel.
- 7 Of Prayer.
- 8 Of the Place and Time of Prayer.
- 9 That Common Prayers and Sacraments ought to be Ministred in a known Tongue.



- 10 *Of the Reverent Estimation of Gods Word.*
- 11 *Of Alms doing.*
- 12 *Of the Nativity of Christ.*
- 13 *Of the Passion of Christ.*
- 14 *Of the Resurrection of Christ.*
- 15 *Of the worthy Receiving of the Sacrament of the Body and Blood of Christ.*
- 16 *Of the Gifts of the Holy Ghost.*
- 17 *For the Rogation Days.*
- 18 *Of the State of Matrimony.*
- 19 *Of Repentance.*
- 20 *Against Idleness.*
- 21 *Against Rebellion.*

XXXVI. *Of Consecration of Bishops and Ministers.*

**T**HE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing that of it self is superstitious and ungodly. And therefore whosoever are Consecrated, or Ordered according to the Rites of that Book, since the Second year of the forenamed King *Edward*, unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully Consecrated and Ordered.

XXXVII. *Of the Civil Magistrates.*

**T**HE Queens Majesty hath the chief Power in this Realm of *England*, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all Causes doth appertain, and is not, nor ought to be subject to any Foreign Jurisdiction.

Where we attribute to the Queens Majesty the chief Government, by which Titles we understand the minds of some slanderous Folks to be offended: we give not to our Princes the Ministring either of Gods Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen, do most plainly testifie: but  
that



that only Prerogative which we see to have been given always, to all godly Princes in holy Scriptures by God himself, that is, that they should rule all Estates and Degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the Civil Sword the stubborn and evil Doers.

The Bishop of Rome hath no Jurisdiction in this Realm of England.

The Laws of the Realm may punish Christian men with Death for hainous and grievous Offences.

It is lawful for Christian Men, at the Commandment of the Magistrate, to wear Weapons, and serve in the Wars.

XXXVIII. *Of Christian Mens Goods, which are not common.*

**T**HE Riches and Goods of Christians are not common, as touching the Right, Title, and Possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every Man ought of such things as he possesseth, liberally to give Alms to the Poor, according to his ability.

XXXIX. *Of a Christian Mans Oath.*

**A**S we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle: So we judge that Christian Religion doth not prohibit, but that a man may Swear when the Magistrate requireth, in a cause of Faith and Charity, so it be done according to the Prophets teaching, in Justice, Judgment and Truth.

## The RATIFICATION.

**T**HIS Book of Articles before rehearsed, is again Approved, and allowed to be Holden and Executed within the Realm, by the Assent and Consent of our Sovereign Lady ELIZABETH, by the Grace of God of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately Read, and Confirmed again by the Subscription of the Hand of the Archbishop and Bishops of the Upper House, and by the Subscription of the whole Clergy of the Nether House in their Convocation, in the Year of our Lord, 1571.

The

# The TABLE.

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  - 30 **O**F both Kinds.
  - 31 **O**F Christs one Oblation.
  - 32 **O**F the Marriage of Priests.
  - 33 **O**F Excommunicate Persons.
  - 34 **O**F the Traditions of the Church.
  - 35 **O**F Homilies.
  - 36 **O**F Consecration of Ministers.
  - 37 **O**F Civil Magistrates.
  - 38 **O**F Christian Mens Goods.
  - 39 **O**F a Christian Mans Oath.
- The Ratification.

JAMES



**J**AMES by the Grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith, &c. To all to whom these Presents shall come, Greeting. Whereas our Bishops, Deans of our Cathedral Churches, Archdeacons, Chapters and Colledges, and the other Clergy of every Diocese within the Province of Canterbury, being summoned and called by Virtue of Our Writ directed to the most Reverend Father in God, *John*, late Archbishop of *Canterbury*, and bearing date the 31. day of *January*, in the first Year of Our Reign of *England, France, and Ireland*, and of *Scotland* the 37. to have appeared before him in Our Cathedral Church of *St. Paul* in *London*, the 20. day of *March* then next ensuing, or elsewhere, as he should have thought it most convenient, to treat, consent, and conclude upon certain difficult and urgent Affairs mentioned in the said Writ, Did thereupon at the time appointed, and within the Cathedral Church of *St. Paul* aforesaid, assemble themselves, and appear in Convocation for that purpose, according to Our said Writ, before the Right Reverend Father in God, *Richard* Bishop of *London*, duly (upon a second Writ of Ours dated the 9. day of *March* aforesaid) authorized, appointed and constituted,



tuted, by reason of the said Archbishop of *Canterbury* his death, President of the said Convocation, to execute those things which by virtue of Our first Writ, did appertain to him the said Archbishop to have executed if he had lived : *We*, for divers urgent and weighty Causes and Considerations Us thereunto especially moving, of Our especial grace, certain knowledge, and meer motion, did by virtue of Our Prerogative Royal, and Supreme Authority in Causes Ecclesiastical, give and grant by Our several Letters Patents under Our great Seal of *England*, the one dated the 12. day of *April* last past, and the other the 25. day of *June* then next following, full, free and lawful liberty, licence, power and authority unto the said Bishop of *London*, President of the said Convocation, and to the other Bishops, Deans, Archdeacons, Chapters and Colledges, and the rest of the Clergy before-mentioned of the said Province, That they from time to time, during Our first Parliament now Prorogued, might confer, treat, debate, consider, consult and agree of, and upon such Canons, Orders, Ordinances and Constitutions as they should think necessary, fit and convenient for the Honour and Service of Almighty God, the good and quiet of the Church, and the better Government thereof, to be from time to time observed, performed, fulfilled, and kept as well by the Archbishops of *Canterbury*, the Bishops and their Successors, and the rest of the whole Clergy of the said Province of *Canterbury* in their several Callings, Offices, Functions, Ministeries, Degrees and Administrations, as also by all and every Dean of the Arches, and other Judge of the said Archbishops Courts, Guardians of Spiritualities, Chancellors, Deans and Chapters, Archdeacons, Commissaries, Officials, Registers, and all and every other Ecclesiastical Officers, and their inferiour Ministers whatsoever, of the same Province of *Canterbury*, in their and every of their distinct Courts, and in the order and manner of their and every of their Proceedings : and by all other persons within this Realm, as far as lawfully, being Members of the Church, it may concern them, as in Our said Letters Patents amongst other Clauses more at large doth appear. Forasmuch as the Bishop of *London*, President of the said Convocation, and others the said Bishops, Deans, Archdeacons, Chapters and Colledges, with



with the rest of the Clergy, having met together at the time and place before-mentioned, and then and there by virtue of Our said Authority granted unto them, treated of, concluded, and agreed upon certain Canons, Orders, Ordinances and Constitutions, to the end and purpose by Us limited and prescribed unto them, and have thereupon offered and presented the same unto Us, most humbly desiring Us to give Our Royal Assent unto their said Canons, Orders, Ordinances and Constitutions, according to the Form of a certain Statute or Act of Parliament made in that behalf, in the 25. year of the Reign of King *Henry* the Eighth, and by Our said Prerogative Royal and Supreme Authority in Causes Ecclesiastical, to ratifie by Our Letters Patents under Our Great Seal of *England*, and to confirm the same; the Title and Tenour of them being word for word as ensueth.

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**CONSTITUTIONS and CANONS**  
*Ecclesiastical, Treated upon by the Bishop of  
 London, President of the Convocation for the  
 Province of Canterbury, and the rest of the  
 Bishops and Clergy of the said Province : and  
 agreed upon with the Kings Majesties Licence  
 in their Synod begun at London, Anno Dom.  
 1603. And in the year of the Reign of our  
 Sovereign Lord JAMES by the Grace of  
 God, King of England, France, and Ireland  
 the First, and of Scotland the Thirty se-  
 venth.*

And now Published for the due Observation of them by  
 His Majesties Authority, under the Great Seal of  
 ENGLAND.

## Of the Church of *England.*

I. *The Kings Supremacy over the Church of England, in  
 Causes Ecclesiastical, to be maintained.*

**A**S our duty to the Kings most Excellent Majesty re-  
 quireth, We first decree and ordain, That the  
 Archbishop of Canterbury (from time to time)  
 all Bishops of this Province, all Deans, Archdea-  
 cons, Parsons, Vicars, and all other Ecclesiastical Persons  
 shall faithfully keep and observe, and (as much as in them  
 lieth) shall cause to be observed and kept of others, all and  
 singular Laws and Statutes made for restoring to the Crown  
 of this Kingdom, the ancient Jurisdiction over the State  
 Ecclesiastical, and abolishing of all Foreign Power repug-  
 nant to the same. Furthermore, all Ecclesiastical Persons  
 having

## Constitutions and Canons Ecclesiastical. 21

having Cure of Souls, and all other Preachers, and Readers of Divinity Lectures, shall to the uttermost of their Wit, Knowledge, and Learning, purely and sincerely (without any colour or dissimulation) teach, manifest, open, and declare four times every year (at the least) in their Sermons and other Collations and Lectures, That all usurped and Foreign Power, (forasmuch as the same hath no establishment nor ground by the Law of God) is for most just causes taken away and abolished: and that therefore no manner of obedience, or subjection within His Majesties Realms and Dominions, is due unto any such Foreign Power: but that the Kings Power within His Realms of *England, Scotland, and Ireland*, and all other His Dominions and Countreys, is the highest Power under God, to whom all men, as well Inhabitants, as born within the same, do by Gods Laws owe most Loyalty and Obedience, afore and above all other Powers and Potentates in the earth.

### II. *Impugners of the Kings Supremacy censured.*

**W**Hosoever shall hereafter affirm, That the Kings Majesty hath not the same Authority in Causes Ecclesiastical, that the godly Kings had amongst the Jews, and Christian Emperours of the Primitive Church, or impeach any part of His Regal Supremacy in the said causes restored to the Crown, and by the Laws of this Realm therein established: Let him be Excommunicated *ipso facto*, and not restored, but only by the Archbishop, after his repentance and publick revocation of those his wicked Errors.

### III. *The Church of England, a true and Apostolical Church.*

**W**Hosoever shall hereafter affirm, That the Church of *England* by Law established under the Kings Majesty, is not a true and an Apostolical Church; teaching and maintaining the Doctrine of the Apostles: Let him be Excommunicated *ipso facto*, and not restored, but only by the Archbishop, after his repentance and publick revocation of this his wicked Error.



IV. *Impugners of the Publick Worship of God, established in the Church of England, censured.*

**W**Hosoever shall hereafter affirm, That the Form of Gods worship in the Church of *England*, established by Law, and contained in the Book of Common Prayer and Administration of Sacraments, is a corrupt, superstitious, or unlawful worship of God, or containeth any thing in it that is repugnant to the Scriptures : Let him be Excommunicated *ipso facto*, and not restored but by the Bishop of the place, or Archbishop, after his repentance and publick revocation of such his wicked Errors.

V. *Impugners of the Articles of Religion, established in the Church of England, censured.*

**W**Hosoever shall hereafter affirm, That any of the Nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at *London* in the year of our Lord God, One thousand five hundred sixty two, for avoiding diversities of Opinions, and for the establishing of Consent touching true Religion, are in any part superstitious or erroneous, or such as he may not with a good conscience subscribe unto : Let him be Excommunicated *ipso facto*, and not restored, but only by the Archbishop, after his repentance and publick revocation of such his wicked Errors.

VI. *Impugners of the Rites and Ceremonies, established in the Church of England, censured.*

**W**Hosoever shall hereafter affirm, That the Rites and Ceremonies of the Church of *England* by Law established, are wicked, Antichristian, or superstitious, or such as being commanded by Lawful Authority, men who are zealously and godly affected, may not with any good conscience approve them, use them, or as occasion requireth, subscribe unto them : Let him be Excommunicated *ipso facto*, and not restored until he repent, and publicly revoke such his wicked Errors.

VII. *Impugners of the Government of the Church of England, by Archbishops, Bishops, &c. censured.*

**W**Hosoever shall hereafter affirm, That the Government of the Church of *England* under His Majesty by

by Archbishops, Bishops, Deans, Archdeacons, and the rest that bear Office in the same, is Antichristian, or repugnant to the Word of God: Let him be Excommunicated *ipso facto*, and so continue until he repent, and publicly revoke such his wicked Errors.

VIII. *Impugners of the Form of Consecrating and Ordering Archbishops, Bishops, &c. in the Church of England, censured.*

**W**Hosoever shall hereafter affirm or teach, That the form and manner of making and consecrating Bishops, Priests and Deacons, containeth any thing in it, that is repugnant to the Word of God; or that they who are made Bishops, Priests or Deacons in that Form, are not lawfully made, nor ought to be accounted either by themselves or others, to be truly either Bishops, Priests or Deacons, until they have some other calling to those Divine Offices: Let him be Excommunicated *ipso facto*, not to be restored until he repent, and publicly revoke such his wicked Errors.

IX. *Authors of Schism, in the Church of England, censured.*

**W**Hosoever shall hereafter separate themselves from the Communion of Saints as it is approved by the Apostles Rules in the Church of *England*, and combine themselves together in a new Brotherhood, accounting the Christians who are conformable to the Doctrine, Government, Rites and Ceremonies of the Church of *England*, to be prophane and unmeet for them to joyn within Christian profession: Let them be Excommunicated *ipso facto*, and not restored, but by the Archbishop, after their repentance and publick revocation of such their wicked Errors.

X. *Maintainers of Schismatics, in the Church of England, censured.*

**W**Hosoever shall hereafter affirm, That such Ministers as refuse to subscribe to the form and manner of Gods Worship in the Church of *England* prescribed in the Communion Book, and their Adherents, may truly take unto them the Name of another Church not established by Law, and dare presume to publish it, That this their pretended Church hath of long time groaned under the burden of certain Grievances imposed upon it, and upon the Members thereof

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thereof before mentioned, by the Church of *England*, and the Orders and Constitutions therein by Law established: Let them be Excommunicated, and not restored until they repent, and publicly revoke such their wicked Errors.

### XI. *Maintainers of Conventicles censured.*

**W**Hosoever shall hereafter affirm or maintain, That there are within this Realm other Meetings, Assemblies or Congregations, of the Kings born Subjects, than such as by the Laws of this Land are held and allowed, which may rightly challenge to themselves the Name of True and Lawful Churches: Let him be Excommunicated, and not restored, but by the Archbishop, after his repentance, and publick revocation of such his wicked Errors.

### XII. *Maintainers of Constitutions made in Conventicles censured.*

**W**Hosoever shall hereafter affirm, That it is lawful for any sort of Ministers and Lay-persons, or of either of them, to join together, and make Rules, Orders, or Constitutions in Causes Ecclesiastical, without the Kings Authority, and shall submit themselves to be ruled and governed by them: Let them be Excommunicated *ipso facto*, and not be restored until they repent, and publicly revoke those their wicked and Anabaptistical Errors.

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## Of Divine Service, and Administration of the Sacraments.

### XIII. *Due Celebration of Sundays and Holy-days.*

**A**LL manner of Persons within the Church of *England*, shall from henceforth celebrate and keep the Lords day, commonly called *Sunday*, and other Holy-days, according to Gods holy will and pleasure, and the Orders of the Church of *England*, prescribed in that behalf; that is, in hearing the Word of God read and taught; in private and publick Prayers; in acknowledging their offences to God, and amendment of the same; in reconciling themselves charitably to their Neighbours where displeasure hath been: often times receiving the Communion of the Body and



and Blood of Christ; in visiting of the poor and sick, using all godly and sober conversation.

XIV. *The prescript Form of Divine Service to be used on Sundays and Holy-days.*

**T**HE Common Prayer shall be said or sung distinctly and reverently upon such days as are appointed to be kept Holy by the Book of Common Prayer, and their Eves, and at convenient and usual times of those days, and in such place of every Church as the Bishop of the Diocese, or Ecclesiastical Ordinary of the place shall think meet for the largeness or straitness of the same, so as the people may be most edified. All Ministers likewise shall observe the Orders, Rites, and Ceremonies prescribed in the Book of Common Prayer, as well in reading the holy Scriptures and saying of Prayers, as in Administration of the Sacraments, without either diminishing in regard of preaching, or in any other respect, or adding any thing in the matter or form thereof.

XV. *The Litany to be read on Wednesdays and Fridays.*

**T**HE Litany shall be said or sung when, and as it is set down in the Book of Common Prayer, by the Parsons, Vicars, Ministers or Curates, in all Cathedral, Collegiate, Parish Churches and Chapels, in some convenient place, according to the discretion of the Bishop of the Diocese, or Ecclesiastical Ordinary of the place. And that we may speak more particularly, upon *Wednesdays* and *Fridays* weekly, though they be not Holy-days, the Minister at the accustomed hours of Service, shall resort to the Church and Chapel, and warning being given to the people by tolling of a Bell, shall say the Litany prescribed in the Book of Common Prayer: whereunto we wish every Householder dwelling within half a mile of the Church, to come or send one at the least of his Household fit to joyn with the Minister in Prayers.

XVI. *Colledges to use the prescript Form of Divine Service.*

**I**N the whole Divine Service, and Administration of the holy Communion, in all Colledges and Halls in both Universities, the Order, Form and Ceremonies, shall be duly observed as they are set down and prescribed in the Book of Common Prayer, without any omission or alteration.

XVII. *Students*

**XVII.** *Students in Colledges to wear Surplices in time of Divine Service.*

**A**LL Masters and Fellows of Colledges or Halls, and all the Scholars and Students in either of the Universities, shall in their Churches and Chapels upon all Sundays, Holy-days, and their Eves, at the time of Divine Service, wear Surplices according to the Order of the Church of *England*: and such as are Graduates, shall agreeably wear with their Surplices such Hoods as do severally appertain unto their Degrees.

**XVIII.** *A Reverence and Attention to be used within the Church in time of Divine Service.*

**I**N the time of Divine Service, and of every part thereof, all due Reverence is to be used; for it is according to the Apostles rule, *Let all things be done decently, and according to order*: Answerable to which Decency and Order, we judge these our directions following; No man shall cover his Head in the Church or Chapel in the time of Divine Service, except he have some infirmity; in which case, let him wear a Night-cap or Coif. All manner of persons then present, shall reverently kneel upon their knees when the general Confession, Litany and other Prayers are read; and shall stand up at the saying of the Belief, according to the Rules in that behalf prescribed in the Book of Common Prayer: And likewise when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these Outward Ceremonies and Gestures, their inward Humility, Christian Resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the World, in whom alone all the Mercies, Graces and Promises of God to Mankind, for this Life and the Life to come, are fully and wholly comprised. None, either man, woman or child, of what calling soever, shall be otherwise at such times busied in the Church, than in quiet attendance to hear, mark and understand that which is Read, Preached or Ministred; saying in their due places audibly with the Minister, the Confession, the Lords Prayer and the Creed; and making such other Answers to the Publick Prayers as are appointed in the

Book

Book of Common Prayer: Neither shall they disturb the Service or Sermon by walking or talking, or any other way, nor depart out of the Church during the time of Service or Sermon, without some urgent or reasonable cause.

**XIX.** *Loyterers not to be suffered near the Church in time of Divine Service.*

**T**HE Church-wardens or Quest-men, and their Assistants, shall not suffer any idle persons to abide either in the Church-yard or Church-porch, during the time of Divine Service or Preaching; but shall cause them either to come in, or to depart.

**XX.** *Bread and Wine to be provided against every Communion.*

**T**HE Church-wardens of every Parish, against the time of every Communion, shall at the charge of the Parish, with the advice and direction of the Minister, provide a sufficient quantity of fine white Bread, and of good and wholsom Wine for the number of Communicants that shall from time to time receive there: which Wine we require to be brought to the Communion Table in a clean and sweet standing Pot, or Stoop of Peuter, if not of purer metal.

**XXI.** *The Communion to be thrice a year received.*

**I**N every Parish Church and Chapel where Sacraments are to be administred within this Realm, the holy Communion shall be ministred by the Parson, Vicar, or Minister, so often, and at such times as every Parishioner may Communicate, at the least thrice in the year (whereof the Feast of *Easter* to be one) according as they are appointed by the Book of Common Prayer. Provided, That every Minister as oft as he administred the Communion, shall first receive that Sacrament himself. Furthermore, no Bread or Wine newly brought, shall be used: but first the words of Institution shall be rehearsed when the said Bread and Wine be present upon the Communion Table. Likewise the Minister shall deliver both the Bread and the Wine to every Communicant severally.

**XXII.** *Warning to be given beforehand for the Communion.*

**W**Hereas every Lay-person is bound to receive the holy Communion thrice every year, and many notwithstanding do not receive that Sacrament once in a year:



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year: we do require every Minister to give warning to his Parishioners publickly in the Church at Morning Prayer, the *Sunday* before every time of his administering that holy Sacrament, for their better preparation of themselves: Which said warning we enjoin the said Parishioners to accept and obey, under the penalty and danger of the Law.

XXIII. *Students in Colledges to receive the Communion four times a year.*

**I**N all Colledges and Halls within both the Universities, the Masters and Fellows, such especially as have any Pupils, shall be careful that all their said Pupils, and the rest that remain amongst them, be well brought up, and thoroughly instructed in points of Religion, and that they do diligently frequent publick Service, and Sermons, and receive the holy Communion; which we ordain to be administered in all such Colledges and Halls the first or second *Sunday* of every Month, requiring all the said Masters, Fellows, and Scholars, and all the rest of the Students, Officers, and all other the Servants there so to be ordered, that every one of them shall communicate four times in the year at the least, kneeling reverently and decently upon their knees, according to the Order of the Communion Book prescribed in that behalf.

XXIV. *Copes to be worn in Cathedral Churches by those that Administer the Communion.*

**I**N all Cathedral and Collegiate Churches, the holy Communion shall be administered upon principal Feast-days, sometimes by the Bishop, if he be present, and sometimes by the Dean, and at sometimes by a Canon, or Prebendary, the principal Minister using a decent Cope, and being assisted with the Gospeller and Epistler agreeably, according to the Advertisements published *Ann. 7 Elizabethæ*: The said Communion to be Administred at such times, and with such limitation as is specified in the Book of Common Prayer. Provided, that no such limitation by any construction shall be allowed of, but that all Deans, Wardens, Masters, or Heads of Cathedral and Collegiate Churches, Prebendaries, Canons, Vicars, Petty-canons, Singing-men, and all others of the Foundation, shall receive the Communion four times yearly at the least.

XXV. *Sur-*

XXV. *Surplices and Hoods to be worn in Cathedral Churches when there is no Communion.*

**I**N the time of Divine Service and Prayers in all Cathedral and Collegiate Churches, when there is no Communion, it shall be sufficient to wear Surplices : Saving that all Deans, Masters and Heads of Collegiate Churches, Canons and Prebendaries, being Graduates, shall daily at the times both of Prayer and Preaching, wear with their Surplices such Hoods as are agreeable to their Degrees.

XXVI. *Notorious Offenders not to be admitted to the Communion.*

**N**O Minister shall in any wise admit to the receiving of the holy Communion, any of his Cure or Flock which be openly known to live in sin notorious without repentance, nor any who have maliciously and openly contended with their Neighbours, until they shall be reconciled : Nor any Church-wardens or Side-men, who having taken their Oaths to present to their Ordinaries all such publick Offences as they are particularly charged to inquire of in their severall Parishes, shall (notwithstanding their said Oaths, and that their faithful discharging of them is the chief means whereby publick sins and offences may be reformed and punished) wittingly and willingly, desperately and irreligiously incur the horrible crime of Perjury, either in neglecting or in refusing to present such of the said enormities and publick offences as they know themselves to be committed in their said Parishes, or are notoriously offensive to the Congregation there, although they be urged by some of their Neighbours, or by their Minister, or by their Ordinary himself, to discharge their Consciences by presenting of them, and not to incur so desperately the said horrible sin of Perjury.

XXVII. *Schismaticks not to be admitted to the Communion.*

**N**O Minister when he celebrateth the Communion, shall wittingly administer the same to any but to such as kneel, under pain of suspension, nor under the like pain to any that refuse to be present at publick Prayers, according to the Orders of the Church of England, nor to any that are common and notorious depravers of the Book of Common Prayer, and Administration of the Sacraments, and of the Orders, Rites and Ceremonies therein prescribed,

bed, or of any thing that is contained in any of the Articles agreed upon in the Convocation, One thousand five hundred sixty and two, or of any thing contained in the Book of Ordering Priests and Bishops, or to any that have spoken against and depraved His Majesties Sovereign Authority in Causes Ecclesiastical; except every such Person shall first acknowledge to the Minister before the Church-wardens, his repentance for the same, and promise by word (if he cannot write) that he will do so no more; and except (if he can write) he shall first do the same under his Hand-writing, to be delivered to the Minister, and by him sent to the Bishop of the Diocese, or Ordinary of the place. Provided, That every Minister so repelling any (as is specified either in this or in the next precedent Constitution) shall upon complaint, or being required by the Ordinary, signify the cause thereof unto him, and therein obey his Order and Direction.

**XXVIII.** *Strangers not to be admitted to the Communion.*

**T**HE Church-wardens or Quest-men, and their Assistants, shall mark as well as the Minister, whether all and every of the Parishioners come so oftenevery year to the holy Communion, as the Laws and our Constitutions do require: And whether any Strangers come often and commonly from other Parishes to their Church, and shall shew their Minister of them, lest perhaps they be admitted to the Lords Table amongst others, which they shall forbid, and remit such home to their own Parish-Churches and Ministers, there to receive the Communion with the rest of their own Neighbours.

**XXIX.** *Fathers not to be Godfathers in Baptism, nor Children not Communicants.*

**N**O Parent shall be urged to be present, nor be admitted to answer as Godfather for his own Child: Nor any Godfather or Godmother shall be suffered to make any other Answer or Speech, than by the Book of Common Prayer is prescribed in that behalf: neither shall any person be admitted Godfather or Godmother to any Child at Christening or Confirmation, before the said person so undertaking hath received the holy Communion.



XXX. *The lawful Use of the Cross in Baptism explained.*

**W**E are sorry that His Majesties most Princely care and pains taken in the Conference at *Hampton Court*, amongst many other points, touching this one of the Cross in Baptism, hath taken no better effect with many, but that still the Use of it in Baptism is so greatly stuck at and impugned. For the further declaration therefore of the true use of this Ceremony, and for the removing of all such scruple as might any ways trouble the Consciences of them who are indeed rightly Religious, following the Royal Steps of our most worthy King, because he therein followeth the Rules of the Scriptures, and the Practice of the Primitive Church; we do commend to all the true Members of the Church of *England*, these our Directions and Observations ensuing.

First, It is to be Observed, That although the *Jews* and *Ethnicks* derided both the Apostles, and the rest of the Christians, for preaching and believing in him who was crucified upon the Cross; yet all, both Apostles and Christians, were so far from being discouraged from their profession by the ignominy of the Cross, as they rather rejoyced and triumphed in it. Yea, the Holy Ghost by the mouths of the Apostles, did honour the Name of the Cross (being hateful among the *Jews*) so far, that under it he comprehended not only Christ crucified, but the force, effects and merits of his Death and Passion, with all the comforts, fruits and promises which we receive or expect thereby.

Secondly, The honour and dignity of the Name of the Cross, begat a reverend estimation even in the Apostles times, (for ought that is known to the contrary) of the Sign of the Cross, which the Christians shortly after used in all their actions, thereby making an outward shew and profession even to the astonishment of the *Jews*, That they were not ashamed to acknowledge him for their Lord and Saviour, who died for them upon the Cross. And this Sign they did not only use themselves with a kind of glory, when they met with any *Jews*, but Signed therewith their Children when they were Christened, to dedicate them by that badge to his Service, whose benefits bestowed upon them in Baptism, the Name of the Cross did represent. And this use of the Sign

Sign of the Cross in Baptism was held in the Primitive Church, as well by the *Greeks* as the *Latins*, with one consent and great applause. At what time, if any had opposed themselves against it, they would certainly have been censured as Enemies of the Name of the Cross, and consequently of Christs merits, the Sign whereof they could no better endure. This continual and general use of the Sign of the Cross, is evident by many testimonies of the ancient Fathers.

Thirdly, It must be confessed, that in process of time the Sign of the Cross was greatly abused in the Church of *Rome*, especially after that corruption of Popery had once possessed it. But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of *England* to forsake and reject the Churches of *Italy*, *France*, *Spain*, *Germany*, or any such like Churches, in all things which they held and practised, that, as the Apology of the Church of *England* confesseth, it doth with reverence retain those Ceremonies which do neither endamage the Church of God, nor offend the minds of sober men: and only departed from them in those particular points, wherein they were fallen both from themselves in their ancient integrity, and from the Apostolical Churches which were their first Founders. In which respect, amongst some other very ancient Ceremonies, the Sign of the Cross in Baptism hath been retained in this Church, both by the judgment and practice of those reverend Fathers and great Divines in the days of King *Edward* the Sixth, of whom some constantly suffered for the profession of the truth; and others being exiled in the time of Queen *Mary*, did after their return in the beginning of the Reign of our late dread Sovereign, continually defend and use the same. This resolution and practice of our Church hath been allowed and approved by the Censure upon the Communion-Book in King *Edward* the Sixth his days, and by the Harmony of Confessions of later years: because indeed the use of this Sign in Baptism, was ever accompanied here with such sufficient cautions and exceptions against all Popish Superstition and Error, as in the like cases are either fit or convenient.

First, the Church of *England* since the abolishing of Popery hath ever held and taught, and so doth hold and teach still,

still, that the Sign of the Cross used in Baptism, is no part of the substance of that Sacrament: For when the Minister dipping the Infant in Water, or laying Water upon the face of it, (as the manner also is) hath pronounced these words, *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost*, the Infant is fully and perfectly Baptized. So as the Sign of the Cross being afterwards used, doth neither add any thing to the virtue and perfection of Baptism, nor being omitted doth detract any thing from the effect and substance of it.

Secondly, it is apparent in the Communion-Book, that the Infant Baptized is, by virtue of Baptism, before it be Signed with the Sign of the Cross, received into the Congregation of Christ's Flock as a perfect Member thereof, and not by any power ascribed unto the Sign of the Cross. So that for the very remembrance of the Cross, which is very precious to all them that rightly believe in Jesu Christ, and in the other respects mentioned, the Church of *England* hath retained still the Sign of it in Baptism: following therein the Primitive and Apostolical Churches, and accounting it a lawful outward Ceremony and honourable Badge, whereby the Infant is dedicated to the service of him that died upon the Cross, as by the words used in the Book of Common Prayer it may appear.

Lastly, The use of the Sign of the Cross in Baptism, being thus purged from all Popish Superstition and Error, and reduced in the Church of *England* to the primary Institution of it, upon those true Rules of Doctrine concerning things indifferent, which are consonant to the Word of God, and the judgments of all the ancient Fathers, we hold it the part of every private man, both Minister and other, reverently to retain the true use of it prescribed by publick Authority, considering that things of themselves indifferent, do in some sort alter their natures, when they are either commanded or forbidden by a lawful Magistrate, and may not be omitted at every mans pleasure contrary to the Law, when they be commanded, nor used when they are prohibited.



## Ministers, their Ordination, Function and Charge.

XXXI. *Four solemn times appointed for the making of Ministers.*

**F**Orasmuch as the ancient Fathers of the Church, led by example of the Apostles, appointed Prayers and Fasts to be used at the solemn Ordering of Ministers; and to that purpose allotted certain times, in which only Sacred Orders might be given or conferred: We following their holy and religious example, do constitute and decree, That no Deacons or Ministers be made and ordained, but only upon the Sundays immediately following *Jejunia quatuor temporum*, commonly called *Ember-weeks*, appointed in ancient time for Prayer and Fasting (purposely for this cause at their first Institution) and so continued at this day in the Church of *England*: And that this be done in the Cathedral or Parish-Church where the Bishop resideth, and in the time of Divine Service, in the presence not only of the Archdeacon, but of the Dean and two Prebendaries at the least, or (if they shall happen by any lawful cause to be let or hindred) in the presence of four other grave Persons, being Masters of Arts at the least, and allowed for publick Preachers.

XXXII. *None to be made Deacon and Minister both in one day.*

**T**He Office of Deacon being a step or degree to the Ministry, according to the judgment of the ancient Fathers, and the practice of the Primitive Church; We do ordain and appoint, That hereafter no Bishop shall make any person, of what qualities or gifts soever, a Deacon and a Minister both together upon one day; but that the order in that behalf prescribed in the Book of making and consecrating Bishops, Priests and Deacons, be strictly observed. Not that always every Deacon should be kept from the Ministry for a whole year, when the Bishop shall find good cause to the contrary; but that there being now four times appointed in every year for the Ordination of Deacons and Ministers, there may ever be some time of trial of their behaviour in the Office of Deacon, before they be admitted to the Order of Priesthood.

XXXIII. *The*

XXXIII. *The Titles of such as are to be made Ministers.*

**I**T hath been long since provided by many Decrees of the ancient Fathers, that none should be admitted either Deacon or Priest, who had not first some certain place where he might use his Function. According to which examples we do ordain, that henceforth no person shall be admitted into Sacred Orders, except he shall at that time exhibit to the Bishop, of whom he desireth Imposition of hands, a Presentation of himself to some Ecclesiastical Preferment then void in that Diocese: or shall bring to the said Bishop a true and undoubted Certificate, that either he is provided of some Church within the said Diocese, where he may attend the Cure of Souls, or of some Ministers place vacant, either in the Cathedral Church of that Diocese, or in some other Collegiate Church therein also situate, where he may execute his ministry: or that he is a Fellow; or in right as a Fellow, or to be a Conductor or Chaplain in some Colledge in *Cambridge* or *Oxford*: or except he be a Master of Arts of five years standing, that liveth of his own charge in either of the Universities: or except by the Bishop himself, that doth Ordain him Minister, he be shortly after to be admitted either to some Benefice or Curateship then void. And if any Bishop shall admit any person into the Ministry that hath none of these Titles as is aforesaid, then he shall keep and maintain him with all things necessary, till he do prefer him to some Ecclesiastical Living. And if the said Bishop shall refuse so to do, he shall be suspended by the Archbishop, being assisted with another Bishop, from giving of Orders by the space of a year.

XXXIV. *The Quality of such as are to be made Ministers.*

**N**O Bishop shall henceforth admit any person into Sacred Orders which is not of his own Diocese, except he be either of one of the Universities of this Realm, or except he shall bring Letters Dimissory (so termed) from the Bishop of whose Diocese he is, and desiring to be a Deacon, is three and twenty years old, and to be a Priest, four and twenty years compleat, and hath taken some Degree of School in either of the said Universities, or at the least, except he be able to yield an account of his

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Faith in Latin, according to the Articles of Religion approved in the Synod of the Bishops and Clergy of this Realm, One thousand five hundred sixty and two, and to confirm the same by sufficient Testimonies out of the holy Scriptures : and except moreover, he shall then exhibit Letters Testimonial of his good Life and Conversation, under the Seal of some Colledge of *Cambridge* or *Oxford*, where before he remained, or of three or four grave Ministers, together with the Subscription and Testimony of other credible persons, who have known his life and behaviour by the space of three years next before.

XXXV. *The Examination of such as are to be made Ministers.*

**T**He Bishop before he admit any person to holy Orders, shall diligently examine him in the presence of those Ministers that shall assist him at the Imposition of hands : And if the said Bishop have any lawful Impediment, he shall cause the said Ministers carefully to examine every such person so to be Ordered. Provided that they who shall assist the Bishop in examining and Laying on of hands, shall be of his Cathedral Church, if they may conveniently be had, or other sufficient Preachers of the same Diocese, to the number of three at the least : And if any Bishop or Suffragan shall admit any to Sacred Orders, who is not so qualified and examined as before we have ordained, the Archbishop of his Province having notice thereof, and being assisted therein by one Bishop, shall suspend the said Bishop or Suffragan so offending, from making either Deacons or Priests for the space of two years.

XXXVI. *Subscription required of such as are to be made Ministers.*

**N**O person shall hereafter be received into the Ministry, nor either by Institution or Collation, admitted to any Ecclesiastical Living, nor suffered to Preach, to Catechize, or to be a Lecturer or Reader of Divinity in either University, or in any Cathedral or Collegiate Church, City or Market-town, Parish-Church, Chapel, or in any other place within this Realm, except he be Licensed either by the Archbishop, or by the Bishop of the Diocese, (where he is to be placed) under their Hands and Seals, or by one of the two Universities under their Seal likewise ; and except he shall first subscribe to these three Articles following,



in such manner and sort as we have here appointed.

1 That the Kings Majesty under God, is the only Supreme Governour of this Realm, and of all other his Highness Dominions and Countreys, as well in all Spiritual or Ecclesiastical things or causes, as Temporal, and that no Foreign Prince, Person, Prelate, State or Potentate, hath or ought to have any Jurisdiction, Power, Superiority, Preheminence or Authority Ecclesiastical or Spiritual, within His Majesties said Realms, Dominions and Countreys.

2 That the Book of Common Prayer, and of Ordering of Bishops, Priests and Deacons, containeth in it nothing contrary to the word of God, and that it may lawfully so be used, and that he himself will use the Form in the said Book prescribed in publick Prayer, and Administration of the Sacraments, and none other.

3 That he alloweth the Book of Articles of Religion agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at *London* in the year of our Lord God, One thousand five hundred sixty and two: and that he acknowledgeth all and every the Articles therein contained, being in number Nine and thirty, besides the Ratification, to be agreeable to the Word of God.

To these three Articles whosoever will subscribe, he shall for the avoiding of all Ambiguities, subscribe in this order and form of words, setting down both his christian and surname, *viz. I N. N. do willingly and ex animo subscribe to these three Articles above mentioned, and to all things that are contained in them.* And if any Bishop shall Ordain, Admit or License any as is aforesaid, Except he first have subscribed in manner and form as here we have appointed, he shall be suspended from giving of Orders and Licences to Preach for the space of twelve months. But if either of the Universities shall offend therein, we leave them to the danger of the Law, and His Majesties Censure.

XXXVII. *Subscription before the Diocesan.*

**N**One Licensed, as is aforesaid, to Preach, Read Lecture, or Catechize, coming to reside in any Diocese, shall

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be permitted there to Preach, Read Lecture, Catechize or Minister the Sacraments, or to execute any other Ecclesiastical Function, (by what Authority soever he be thereunto admitted) unless he first consent and subscribe to the three Articles before-mentioned, in the presence of the Bishop of the Diocese wherein he is to Preach, Read Lecture, Catechize or Administer the Sacraments, as aforesaid.

**XXXVIII.** *Revolters after Subscription censured.*

**I**F any Minister, after he hath once subscribed to the said three Articles, shall omit to use the Form of Prayer, or any of the Orders or Ceremonies prescribed in the Communion-Book, let him be suspended: and if after a month he do not reform and submit himself, let him be Excommunicated: and then if he shall not submit himself within the space of another month, let him be deposed from the Ministry.

**XXXIX.** *Cautions for Institution of Ministers into Benefices.*

**N**O Bishop shall institute any to a Benefice who hath been Ordained by any other Bishop, except he first shew unto him his Letters of Orders, and bring him a sufficient Testimony of his former good life and behaviour, if the Bishop shall require it: and lastly, shall appear upon due examination to be worthy of his Ministry.

**XL.** *An Oath against Simony at Institution into Benefices.*

**T**O avoid the detestable sin of Simony, because buying and selling of Spiritual and Ecclesiastical Functions, Offices, Promotions, Dignities and Livings, is execrable before God; therefore the Archbishop, and all and every Bishop or Bishops, or any other person or persons, having Authority to Admit, Institute, Collate, Install, or to Confirm the Election of any Archbishop, Bishop, or other Person or Persons to any Spiritual or Ecclesiastical Function, Dignity, Promotion, Title, Office, Jurisdiction, Place or Benefice with Cure or without Cure, or to any Ecclesiastical Living whatsoever; shall before every such Admission, Institution, Collation, Installation or Confirmation of Election, respectively minister to every Person hereafter to be Admitted, Instituted, Collated, Installed or Confirmed in or to any Archbishoprick, Bishoprick, or other Spiritual

or Ecclesiastical Function, Dignity, Promotion, Title, Office, Jurisdiction, Place or Benefice with Cure or without Cure, or in or to any Ecclesiastical Living whatsoever, this Oath in manner and form following, the same to be taken by every one whom it concerneth in his own person, and not by a Proctor: *I N. N. do swear, That I have made no Simoniackal payment, contract or promise, directly or indirectly, by my self or by any other to my knowledge, or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining of this Ecclesiastical Dignity, Place, Preferment, Office or Living, (respectively and particularly naming the same whereunto he is to be Admitted, Instituted, Collated, Installed or Confirmed) nor will at any time hereafter perform or satisfie any such kind of payment, contract or promise made by any other without my knowledge or consent: So help me God through Jesus Christ.*

**XLI.** *Licences for Plurality of Benefices limited, and Residence enjoined.*

**N**O Licence or Dispensation for the keeping of more Benefices with Cure then one, shall be granted to any, but such only as shall be thought very well worthy for his Learning, and very well able and sufficient to discharge his duty, that is, who shall have taken the Degree of a Master of Arts at the least in one of the Universities of this Realm, and be a publick and sufficient Preacher Licensed. Provided always, That he be by a good and sufficient Caution bound to make his personal Residence in each his said Benefices for some reasonable time in every year: And that the said Benefices be not more than thirty miles distant asunder: and lastly, that he have under him in the Benefice where he doth not reside, a Preacher lawfully allowed, that is able sufficiently to teach and instruct the people.

**XLII.** *Residence of Deans in their Churches.*

**E**Very Dean, Master or Warden, or chief Governour of any Cathedral or Collegiate Church, shall be resident in his said Cathedral or Collegiate Church fourscore and ten days *Conjunctim* or *Divisim* in every year at the least, and then shall continue there in Preaching the Word of God, and keeping good Hospitality, except he shall be otherwise let with weighty and urgent causes to be approved by



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the Bishop of the Diocese, or in any other lawful sort dispensed with. And when he is present, he, with the rest of the Canons or Prebendaries resident, shall take special care that the Statutes and laudable Customs of their Church (not being contrary to the Word of God, or Prerogative Royal) the Statutes of this Realm being in force concerning Ecclesiastical Order, and all other Constitutions now set forth and confirmed by His Majesties Authority, and such as shall be lawfully enjoined by the Bishop of the Diocese, in his Visitation, according to the Statutes and Customs of the same Church, or the Ecclesiastical Laws of this Realm, be diligently observed, and that the Petty-Canons, Vicars Choral, and other Ministers of their Church, be urged to the study of the holy Scriptures; and every one of them to have the New Testament not only in *English*, but also in *Latin*.

**XLIII. Deans and Prebendaries to Preach during their Residence.**

**T**HE Dean, Master, Warden or chief Governour, Prebendaries and Canons in every Cathedral and Collegiate Church, shall not only Preach there in their own persons so often as they are bound by Law, Statute, Ordinance or Custom, but shall likewise Preach in other Churches of the same Diocese where they are Resident, and especially in those places whence they or their Church receive any yearly Rents or Profits. And in case they themselves be sick, or lawfully absent, they shall substitute such licensed Preachers to supply their turns, as by the Bishop of the Diocese shall be thought meet to Preach in Cathedral Churches. And if any otherwise neglect or omit to supply his course, as is aforesaid, the Offender shall be punished by the Bishop, or by him or them to whom the Jurisdiction of that Church appertaineth, according to the quality of the Offence.

**XLIV. Prebendaries to be resident upon their Benefices.**

**N**O Prebendaries nor Canons in Cathedral or Collegiate Churches, having one or more Benefices with Cure (and not being Residentiaries in the same Cathedral or Collegiate Churches) shall under colour of their said Prebends, absent themselves from their Benefices with Cure above the space of one month in the year, unless it be for some urgent cause,

cause, and certain time to be allowed by the Bishop of the Diocese. And such of the said Canons and Prebendaries as by the Ordinances of the Cathedral or Collegiate Churches do stand bound to be Resident in the same, shall so among themselves sort and proportion the times of the year, concerning Residence to be kept in the said Churches, as that some of them always shall be personally Resident there: and that all those who be, or shall be Residentiaries in any Cathedral or Collegiate Church, shall after the days of their Residency appointed by their local Statutes or Customs expired, presently repair to their Benefices, or some one of them, or to some other charge where the Law requireth their presence, there to discharge their Duties according to the Laws in that case provided. And the Bishop of the Diocese, shall see the same to be duly performed and put in execution.

XLV. *Beneficed Preachers being Resident upon their Livings, to Preach every Sunday.*

**E**Very Beneficed Man allowed to be a Preacher, and Residing on his Benefice, having no lawful Impediment, shall in his own Cure, or in some other Church or Chapel where he may conveniently, near adjoyning, (where no Preacher is) preach one Sermon every Sunday of the year, wherein he shall soberly and sincerely divide the Word of truth, to the glory of God, and to the best edification of the People.

XLVI. *Beneficed Men, not Preachers, to procure monthly Sermons.*

**E**Very Beneficed Man, not allowed to be a Preacher, shall procure Sermons to be Preached in his Cure once in every month at the least, by Preachers lawfully Licensed, if his Living, in the judgment of the Ordinary, will be able to bear it. And upon every Sunday, when there shall not be a Sermon preached in his Cure, he or his Curate shall read some one of the Homilies prescribed, or to be prescribed by Authority, to the intents aforesaid.

XLVII. *Absence of Beneficed Men to be supplied by Curates that are allowed Preachers.*

**E**Very Beneficed Man Licensed by the Laws of this Realm, upon urgent occasions of other service not to reside upon his Benefice, shall cause his Cure to be supplied by

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by a Curate that is a sufficient and Licensed Preacher, if the worth of the Benefice will bear it. But whosoever hath two Benefices, shall maintain a Preacher Licensed, in the Benefice where he doth not reside, except he Preach himself at both of them usually.

*XLVIII. None to be Curates but allowed by the Bishop.*

**N**O Curate or Minister shall be permitted to serve in any place, without Examination and Admission of the Bishop of the Diocese or Ordinary of the place having Episcopal Jurisdiction, in Writing under his Hand and Seal, having respect to the greatness of the Cure, and meetness of the party. And the said Curates and Ministers, if they remove from one Diocese to another, shall not be by any means admitted to serve without Testimony of the Bishop of the Diocese, or Ordinary of the place as aforesaid, whence they came, in Writing, of their honesty, ability, and conformity to the Ecclesiastical Laws of the Church of *England*. Nor any shall serve more than one Church or Chapel upon one day, except that Chapel be a Member of the Parish Church, or united thereunto: and unless the said Church or Chapel where such a Minister shall serve in two places, be not able in the judgment of the Bishop or Ordinary as aforesaid, to maintain a Curate.

*XLIX. Ministers, not allowed Preachers, may not Expound.*

**N**O person whatsoever not examined and approved by the Bishop of the Diocese, or not Licensed as is aforesaid, for a sufficient or convenient Preacher, shall take upon him to Expound in his own Cure or elsewhere, any Scripture or Matter of Doctrine, but shall only study to read plainly and aptly (without glossing or adding) the *Homilies* already set forth, or hereafter to be published by lawful Authority, for the confirmation of the true Faith, and for the good instruction and edification of the people.

*L. Strangers not admitted to Preach without shewing their Licence.*

**N**either the Minister, Church-wardens, nor any other Officers of the Church, shall suffer any Man to preach within their Churches or Chapels, but such as by shewing their Licence to Preach, shall appear unto them to be sufficiently authorised thereunto, as is aforesaid.

*LI. Strangers*



LI. *Strangers not admitted to Preach in Cathedral Churches without sufficient Authority.*

**T**HE Deans, Presidents, and Residentiaries of any Cathedral or Collegiate Church, shall suffer no Stranger to preach unto the people in their Churches, except they be allowed by the Archbishop of the Province, or by the Bishop of the same Diocese, or by either of the Universities. And if any in his Sermon shall publish any Doctrine, either strange or disagreeing from the Word of God, or from any of the Articles of Religion agreed upon in the Convocation-House *Anno 1562.* or from the Book of Common Prayers, the Dean or the Residents shall by their Letters subscribed with some of their hands that heard him, so soon as may be, give notice of the same to the Bishop of the Diocese, that he may determine the Matter, and take such Order therein as he shall think convenient.

LII. *The Names of Strange Preachers to be noted in a Book.*

**T**HAT the Bishop may understand (if occasion so require) what Sermons are made in every Church of his Diocese, and who presume to Preach without Licence, the Church-wardens and Side-men shall see that the Names of all Preachers which come to their Church from any other place, be noted in a Book, which they shall have ready for that purpose: wherein every Preacher shall subscribe his Name, the day when he Preached, and the Name of the Bishop of whom he had Licence to Preach.

LIII. *No Publick Opposition between Preachers.*

**I**F any Preacher shall in the Pulpit particularly, or namely of purpose, impugn or confute any Doctrine delivered by any other Preacher in the same Church, or in any Church near adjoyning, before he hath acquainted the Bishop of the Diocese therewith, and received order from him what to do in that case, because upon such publick dissenting and contradicting, there may grow much offence and disquietness unto the people: the Church-wardens or Party grieved, shall forthwith signifie the same to the said Bishop, and not suffer the said Preacher any more to occupy that place which he hath once abused, except he faithfully promise to forbear all such matter of Contention in the Church, until the Bishop hath taken further Order therein: who shall

shall with all convenient speed so proceed therein, that publick Satisfaction may be made in the Congregation where the offence was given. Provided, That if either of the Parties offending do appeal, he shall not be suffered to preach *pendente lite*.

LIV. *The Licences of Preachers refusing Conformity, to be void.*

**I**F any man Licensed heretofore to Preach, by any Archbishop, Bishop, or by either of the Universities, shall at any time from henceforth refuse to conform himself to the Laws, Ordinances, and Rites Ecclesiastical established in the Church of *England*, he shall be admonished by the Bishop of the Diocese, or Ordinary of the Place, to submit himself to the use and due exercise of the same. And if after such admonition, he do not conform himself within the space of one month, We determine and decree, That the Licence of every such Preacher, shall thereupon be utterly void and of none effect.

LV. *The Form of a Prayer to be used by all Preachers before their Sermons.*

**B**Efore all Sermons, Lectures and Homilies, the Preachers and Ministers shall move the People to joyn with them in Prayer, in this form, or to this effect, as briefly as conveniently they may. Ye shall pray for Christ's holy Catholick Church, that is, for the whole Congregation of Christian People dispersed throughout the whole World, and especially for the Churches of *England*, *Scotland* and *Ireland*. And herein I require you most especially to pray for the Kings most Excellent Majesty, our Sovereign Lord *JAMES*, King of *England*, *Scotland*, *France* and *Ireland*, Defender of the Faith, and Supream Governour in these His Realms, and all other His Dominions and Countreys, over all Persons, in all Causes, as well Ecclesiastical as Temporal. Ye shall also pray for our gracious Queen *Anne*, the Noble Prince *HENRY*, and the rest of the King and Queens Royal Issue. Ye shall also pray for the Ministers of Gods holy Word and Sacraments, as well Archbishops and Bishops, as other Pastors and Curates. Ye shall also pray for the Kings most honourable Council, and for all the Nobility and Magistrates of this Realm, that all and every of these in their severall Callings, may serve truly and painfully to the

the glory of God, and the edifying and well governing of his people, remembring the Account that they must make. Also ye shall pray for the whole Commons of this Realm, that they may live in the true faith and fear of God, in humble obedience to the King, and brotherly charity one to another. Finally, let us praise God for all those which are departed out of this life in the faith of Christ, and pray unto God that we may have grace to direct our lives after their good Example: that this life ended, we may be made partakers with them of the glorious Resurrection in the life everlasting; always concluding with the Lords Prayer.

*LVI. Preachers and Lecturers to read Divine Service, and administer the Sacraments twice a year at the least.*

**E**VERY Minister being possessed of a Benefice that hath Cure and Charge of Souls, although he chiefly attend to Preaching, and hath a Curate under him to execute the other Duties which are to be performed for him in the Church, and likewise every other Stipendary Preacher that readeth any Lecture, or Catechizeth, or Preacheth in any Church or Chapel, shall twice at the least every year read himself the Divine Service, upon two severall *Sundays* publickly, and at the usual times, both in the Forenoon and Afternoon in the Church which he so possesseth, or where he Readeth, Catechizeth or Preacheth, as is aforesaid, and shall likewise as often in every year Administer the Sacraments of Baptism (if there be any to be Baptized) and of the Lords Supper, in such manner and form, and with the observation of all such Rites and Ceremonies as are prescribed by the Book of Common Prayer in that behalf: which if he do not accordingly perform, then shall he that is possessed of a Benefice (as before) be suspended: and he that is but a Reader, Preacher, or Catechizer, be removed from his place by the Bishop of the Diocese, until he or they shall submit themselves to perform all the said Duties, in such manner and sort as before is prescribed.

*LVII. The Sacraments not to be refused at the Hands of Unpreaching Ministers.*

**W**HEREAS divers persons seduced by false Teachers, do refuse to have their children Baptized by a Minister that is no Preacher, and to receive the Holy Communion



nion at his hands in the same respect, as though the virtue of those Sacraments did depend upon his ability to Preach: Forasmuch as the Doctrine both of Baptism and of the Lords Supper is so sufficiently set down in the Book of Common Prayer to be used at the Administration of the said Sacraments, as nothing can be added unto it that is material and necessary: We do require and charge every such person seduced as aforesaid, to reform that their wilfulness, and to submit himself to the Order of the Church in that behalf, both the said Sacraments being equally effectual, whether they be ministred by a Minister that is no Preacher, or by one that is a Preacher. And if any hereafter shall offend herein, or leave their own Parish-Churches in that respect, and communicate, or cause their Children to be Baptized in other Parishes abroad, and will not be moved thereby to reform that their Error and unlawful course: Let them be presented to the Ordinary of the place by the Minister, Church-wardens, and Side-men or Quest-men of the Parishes where they dwell, and there receive such punishment by Ecclesiastical Censures, as such Obstinacy doth worthily deserve: that is, Let them (persisting in their wilfulness) be Suspended, and then after a months further Obstinacy Excommunicated. And likewise, if any Parson, Vicar, or Curate, shall after the publishing hereof, either receive to the Communion any such persons which are not of his own Church and Parish, or shall Baptize any of their Children, thereby strengthening them in their said Errors: Let him be suspended, and not released thereof, until he do faithfully promise that he will not afterwards offend therein.

*LVIII. Ministers reading Divine Service, and Administring the Sacraments, to wear Surplices, and Graduates therewithal Hoods.*

**E**Very Minister saying the publick Prayers, or ministring the Sacraments, or other Rites of the Church, shall wear a decent and comely Surplice with sleeves, to be provided at the charge of the Parish. And if any Question arise touching the Matter, Decency, or Comeliness thereof, the same shall be decided by the discretion of the Ordinary. Furthermore, such Ministers as are Graduates, shall wear  
upon

upon their Surplices at such times, such Hoods as by the Orders of the Universities are agreeable to their Degrees, which no Minister shall wear (being no Graduate) under pain of Suspension. Notwithstanding it shall be lawful for such Ministers as are not Graduates, to wear upon their Surplices, instead of Hoods, some decent Tippet of Black, so it be not Silk.

LIX. *Ministers to Catechize every Sunday.*

**E**Very Parson, Vicar, or Curate, upon every *Sunday* and *Holy-day* before Evening Prayer, shall for half an hour or more, examine and instruct the Youth and ignorant Persons of his Parish, in the Ten Commandments, the Articles of the Belief, and in the Lords Prayer: and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer. And all Fathers, Mothers, Masters and Mistresses, shall cause their Children, Servants, and Apprentices, which have not learned the Catechism, to come to the Church at the time appointed, obediently to hear, and to be ordered by the Minister, until they have learned the same. And if any Minister neglect his Duty herein, let him be sharply reprov'd upon the first Complaint, and true Notice thereof given to the Bishop or Ordinary of the place. If after submitting himself, he shall willingly offend therein again, let him be suspended. If so the third time, there being little hope that he will be therein reformed, then Excommunicated, and so remain until he will be reformed. And likewise, if any of the said Fathers, Mothers, Masters or Mistresses, Children, Servants, or Apprentices shall neglect their Duties, as the one sort in not causing them to come, and the other in refusing to learn as aforesaid: Let them be Suspended by their Ordinaries, (if they be not Children) and if they so persist by the space of a Month, then let them be Excommunicated.

LX. *Confirmation to be performed once in three Years.*

**F**Orasmuch as it hath been a solemn, ancient, and laudable Custom in the Church of God, continued from the Apostles times, that all Bishops should lay their Hands upon Children baptized and instructed in the Catechism of Christian Religion, praying over them, and blessing them, which we commonly call *Confirmation*, and that this holy

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Action hath been accustomed in the Church in former Ages, to be performed in the Bishops Visitation every third year: We will and appoint, that every Bishop, or his Suffragan in his accustomed Visitation, do in his own person carefully observe the said Custom. And if in that year, by reason of some Infirmary, he be not able personally to Visit, then he shall not omit the execution of that Duty of Confirmation the next year after, as he may conveniently.

**LXI.** *Ministers to prepare Children for Confirmation.*

**E**Very Minister that hath Cure and Charge of Souls, for the better accomplishing of the Orders prescribed in the Book of Common Prayer concerning Confirmation, shall take especial care as that none shall be presented to the Bishop for him to lay his Hands upon, but such as can render an account of their Faith according to the Catechism in the said Book contained. And when the Bishop shall assign any time for the performance of that part of his Duty, every such Minister shall use his best endeavour to prepare and make able, and likewise to procure as many as he can to be then brought, and by the Bishop to be Confirmed.

**LXII.** *Ministers not to Marry any Persons without Banns or Licence.*

**N**O Minister upon pain of Suspension *per triennium ipso facto*, shall celebrate Matrimony between any Persons without a Faculty or Licence granted by some of the Persons in these our Constitutions expressed, except the Banns of Matrimony have been first Published three several *Sundays* or *Holy-days* in the time of Divine Service in the Parish-Churches and Chapels where the said Parties dwell, according to the Book of Common Prayer. Neither shall any Minister upon the like pain, under any pretence whatsoever, joyn any Persons so Licensed in Marriage at any unreasonable times, but only between the hours of eight and twelve in the Forenoon, nor in any private place, but either in the said Churches or Chapels where one of them dwelleth, and likewise in time of Divine Service: Nor when Banns are thrice asked (and no Licence in that respect necessary) before the Parents or Governours of the Parties to be married, being under the Age of Twenty and one Years, shall either personally, or by sufficient Testimony,



mony, signifie to him their Consents given to the said Marriage.

LXIII. *Ministers of Exempt Churches, not to Marry without Banns or Licence.*

Every Minister who shall hereafter celebrate Marriage between any persons contrary to our said Constitutions, or any part of them, under colour of any peculiar Liberty or Priviledge claimed to appertain to certain Churches and Chapels, shall be Suspended *per triennium*, by the Ordinary of the place where the Offence shall be committed. And if any such Minister shall afterwards remove from the place where he hath committed that Fault before he be Suspended, as is aforesaid, then shall the Bishop of the Diocese, or Ordinary of the place where he remaineth, upon Certificate under the Hand and Seal of the other Ordinary, from whose Jurisdiction he removed, execute that Censure upon him.

LXIV. *Ministers solemnly to bid Holy-days.*

Every Parson, Vicar or Curate, shall in his several Charge declare to the People every Sunday, at the time appointed in the Communion-Book, whether there be any Holy-days or Fasting-days the Week following. And if any do hereafter wittingly offend herein, and being once admonished thereof by his Ordinary, shall again omit that Duty, let him be censured according to Law, until he submit himself to the due performance of it.

LXV. *Ministers solemnly to denounce Recusants and Excommunicates.*

All Ordinaries shall in their several Jurisdictions carefully see and give order, that as well those who for obstinate refusing to frequent Divine Service established by Publick Authority within this Realm of *England*, as those also (especially of the better sort and condition) who for notorious Contumacy or other notable Crimes stand lawfully Excommunicate, (unless within Three Months immediately after the said Sentence of Excommunication pronounced against them, they reform themselves, and obtain the benefit of Absolution) be every Six Months ensuing, as well in the Parish-Church as in the Cathedral Church of the Diocese in which they remain, by the Minister openly

in time of Divine Service upon some *Sunday*, denounced and declared Excommunicate, that others may be thereby both admonished to refrain their Company and Society, and excited the rather to procure out a Writ *De Excommunicato capiendo*, thereby to bring and reduce them into due Order and Obedience. Likewise the Register of every Ecclesiastical Court, shall yearly between *Michaelmas* and *Christmas*, duly certifie the Archbishop of the Province of all and singular the Premises aforesaid.

LXVI. *Ministers to confer with Recusants.*

**E**Very Minister being a Preacher, and having any Popish Recusant or Recusants in his Parish, and thought fit by the Bishop of the Diocese, shall labour diligently with them from time to time, thereby to reclaim them from their Errors. And if he be no Preacher, or not such a Preacher, then he shall procure, if he can possibly, some that are Preachers so qualified, to take pains with them for that purpose. If he can procure none, then he shall inform the Bishop of the Diocese thereof, who shall not only appoint some neighbour Preacher or Preachers adjoyning to take that labour upon them, but himself also (as his important affairs will permit him) shall use his best endeavour by instruction, perswasion, and all good means he can devise, to reclaim both them and all other within his Diocese so affected.

LXVII. *Ministers to Visit the Sick.*

**W**Hen any person is dangerously sick in any Parish, the Minister or Curate (having knowledge thereof) shall resort unto him or her (if the Disease be not known, or probably suspected to be infectious) to instruct and comfort them in their distress, according to the Order of the Communion-Book, if he be no Preacher: or if he be a Preacher, then as he shall think most needful and convenient. And when any is passing out of this life, a Bell shall be tolled; and the Minister shall not then slack to do his last duty. And after the parties death (if it so fall out) there shall be rung no more but one short peal, and one other before the burial, and one other after the burial.

LXVIII. *Mi-*

LXVIII. *Ministers not to refuse to Christen or Bury.*

**N**O Minister shall refuse or delay to Christen any Child according to the Form of the Book of Common Prayer, that is brought to the Church to him upon *Sundays* or *Holy-days*, to be Christened, or to Bury any Corps that is brought to the Church or Church-yard (convenient warning being given him thereof before) in such manner and form as is prescribed in the said Book of Common Prayer. And if he shall refuse to Christen the one or Bury the other, except the party deceased were denounced Excommunicated *Majori Excommunicatione*, for some grievous and notorious crime, (and no man able to testifie of his repentance) he shall be suspended by the Bishop of the Diocese from his Ministry by the space of Three Months.

LXIX. *Ministers not to defer Christening, if the Child be in danger.*

**I**F any Minister being duly, without any manner of collusion, informed of the weakness and danger of death of any Infant Unbaptized in his Parish, and thereupon desired to go or come to the place where the said Infant remaineth, to Baptize the same, shall either wilfully refuse so to do, or of purpose, or of gross negligence shall so defer the time, as when he might conveniently have resorted to the place, and have Baptized the said Infant, it dieth through such his default Unbaptized; the said Minister shall be suspended for Three Months, and before his Restitution shall acknowledge his fault, and promise before his Ordinary, that he will not wittingly incur the like again. Provided, that where there is a Curate or a Substitute, this Constitution shall not extend to the Parson or Vicar himself, but to the Curate or Substitute present.

LXX. *Ministers to keep a Register of Christenings, Weddings and Burials.*

**I**N every Parish-Church and Chapel within this Realm, shall be provided one Parchment-Book at the charge of the Parish, wherein shall be written the day and year of every Christening, Wedding and Burial, which have been in that Parish since the time that the Law was first made in that behalf, so far as the ancient Books thereof can be procured, but especially since the beginning of the Reiga of the



the late Queen. And for the safe keeping of the said Book, the Church-wardens, at the charge of the Parish, shall provide one sure Coffer with three Locks and Keys; whereof the one to remain with the Minister, and the other two with the Church-wardens severally; so that neither the Minister without the two Church-wardens, nor the Church-wardens without the Minister, shall at any time take that Book out of the said Coffer. And henceforth upon every Sabbath-day, immediately after Morning or Evening Prayer, the Minister and Church-wardens shall take the said Parchment-Book out of the said Coffer, and the Minister, in the presence of the Church-wardens, shall Write and Record in the said Book, the Names of all persons Christened, together with the Names and Surnames of their Parents, and also the Names of all persons Married and Buried in that Parish, in the Week before, and the day and year of every such Christening, Marriage and Burial: And that done, they shall lay up that Book in the Coffer as before: And the Minister and Church-wardens unto every Page of that Book, when it shall be filled with such Inscriptions, shall subscribe their Names. And the Church-wardens shall once every year within one month after the Five and twentieth day of *March*, transmit unto the Bishop of the Diocese, or his Chancellor, a true Copy of the Names of all Persons Christened, Married or Buried in their Parish in the year before (ended the said Five and twentieth day of *March*) and the certain days and months in which every such Christening, Marriage and Burial was had, to be subscribed with the Hands of the said Minister and Church-wardens, to the end the same may faithfully be preserved in the Registry of the said Bishop: which Certificate shall be received without Fee. And if the Minister or Church-wardens shall be negligent in performance of any thing herein contained, it shall be lawful for the Bishop or his Chancellor to convent them, and proceed against every of them as Contemnors of this our Constitution.

LXXI. *Ministers not to Preach or Administer the Communion in Private Houses.*

**N**O Minister shall Preach or Administer the holy Communion in any private house, except it be in times of necessity, when any being either so impotent, as he cannot go to the Church, or very dangerously sick, are desirous to be partakers of the holy Sacrament, upon pain of Suspension for the first offence, and Excommunication for the second. Provided, that houses are here reputed for private houses, wherein are no Chapels dedicated and allowed by the Ecclesiastical Laws of this Realm. And provided also under the pains before expressed, that no Chaplains do Preach or Administer the Communion in any other places, but in the Chapels of the said Houses; and that also they do the same very seldom upon *Sundays* and *Holydays*: So that both the Lords and Masters of the said Houses and their Families shall at other times resort to their own Parish Churches, and there receive the holy Communion at the least once every year.

LXXII. *Ministers not to appoint publick or private Fasts or Prophecies, or to Exorcise, but by Authority.*

**N**O Minister or Ministers shall, without the Licence and Direction of the Bishop of the Diocese first obtained and had under his Hand and Seal, appoint or keep any solemn Fasts, either publickly or in any private Houses, other than such as by Law are, or by publick Authority shall be appointed, nor shall be wittingly present at any of them, under pain of Suspension for the first fault, of Excommunication for the second, and of Deposition from the Ministry for the third. Neither shall any Minister not Licensed, as is aforesaid, presume to appoint or hold any Meetings for Sermons, commonly termed by some, Prophecies or Exercises, in Market-towns or other Places, under the said pains: Nor without such Licence to attempt upon any pretence whatsoever, either of Possession or Obsession, by Fasting and Prayer to cast out any Devil or Devils, under pain of the imputation of Imposture or Cozenage, and Deposition from the Ministry.

LXXIII. *Ministers not to hold private Conventicles.*

**F**Orasmuch as all Conventicles and secret Meetings of Priests and Ministers, have been ever justly accounted very hurtful to the State of the Church wherein they live: We do now ordain and constitute, That no Priests or Ministers of the Word of God, nor any other Persons, shall meet together in any private House or elsewhere, to consult upon any matter or course to be taken by them, or upon their motion or direction by any other, which may any way tend to the impeaching or depraving of the Doctrine of the Church of *England*, or of the Book of Common Prayer, or of any part of the Government and Discipline now established in the Church of *England*, under pain of Excommunication *ipso facto*.

LXXIV. *Decency in Apparel enjoined to Ministers.*

**T**He true, ancient and flourishing Churches of Christ being ever desirous that their Prelacy and Clergy might be had as well in outward Reverence, as otherwise regarded for the Worthiness of their Ministry, did think it fit by a prescript Form of decent and comely Apparel, to have them known to the People, and thereby to receive the Honour and Estimation due to the special Messengers and Ministers of Almighty God: We therefore following their grave Judgment, and the ancient Custom of the Church of *England*, and hoping that in time new-fangledness of Apparel in some factious persons will die of it self, do constitute and appoint, That the Archbishops and Bishops shall not intermit to use the accustomed Apparel of their Degrees. Likewise all Deans, Masters of Colleges, Archdeacons and Prebendaries in Cathedral and Collegiate Churches, (being Priests or Deacons) Doctors in Divinity, Law and Physick, Batchelors in Divinity, Masters of Arts and Batchelors of Law having any Ecclesiastical Living, shall usually wear Gowns with standing Collars, and Sleeves strait at the Hands, or wide Sleeves as is used in the Universities, with Hoods or Tippetts of Silk or Sarcenet, and square Caps. And that all other Ministers admitted or to be admitted into that Function, shall also usually wear the like Apparel as is aforesaid, except Tippetts only. We do further in like manner ordain, That



That all the said Ecclesiastical Persons above mentioned, shall usually wear in their Journeys Cloaks with Sleeves, commonly called Priest's Cloaks, without Gards, Welts, long Buttons or Cuts. And no Ecclesiastical Person shall wear any Coife or wrought Night-cap, but only plain Night-caps of black Silk, Satten or Velvet. In all which particulars concerning the Apparel here prescribed, our meaning is not to attribute any Holiness or special Worthiness to the said Garments, but for decency, gravity and order, as is before specified. In private Houses, and in their Studies, the said Persons Ecclesiastical may use any comely and Scholar-like Apparel, provided that it be not cut or pinckt; and that in publick they go not in their Doublet and Hose, without Coats or Cassocks: And that they wear not any light coloured Stockings. Likewise poor Beneficed Men and Curates (not being able to provide themselves long Gowns) may go in short Gowns, of the fashion aforesaid.

LXXV. *Sober Conversation required in Ministers.*

**N**O Ecclesiastical person shall at any time, other than for their honest necessities resort to any Taverns or Alehouses, neither shall they board or lodge in any such places. Furthermore, they shall not give themselves to any base or servile labour, or to drinking or riot, spending their time idly by day or by night, playing at Dice, Cards or Tables, or any other unlawful Game: but at all times convenient, they shall hear or read somewhat of the holy Scriptures, or shall occupy themselves with some other honest study or exercise, always doing the things which shall appertain to honesty, and endeavouring to profit the Church of God, having always in mind that they ought to excel all others in purity of life, and should be examples to the people to live well and Christianly, under pain of Ecclesiastical Censures to be inflicted with Severity, according to the qualities of their Offences.

LXXVI. *Ministers at no time to forsake their Calling.*

**N**O man being admitted a Deacon or Minister, shall from thenceforth voluntarily relinquish the same, nor afterward use himself in the course of his life, as a Lay-man, upon pain of Excommunication. And the names of all

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such men so forsaking their Calling, the Church-wardens of the Parish where they dwell shall present to the Bishop of the Diocese, or to the Ordinary of the place, having Episcopal Jurisdiction.

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**SCHOOL-MASTERS.**

**LXXVII.** *None to teach School without Licence.*

**N**O Man shall teach either in publick School, or private House, but such as shall be allowed by the Bishop of the Diocese, or Ordinary of the place under his Hand and Seal, being found meet as well for his learning and dexterity in teaching, as for sober and honest conversation, and also for right understanding of Gods true Religion, and also except he shall first subscribe to the first and third Articles aforementioned simply, and to the two first Clauses of the second Article.

**LXXVIII.** *Curates desirous to teach, to be Licensed before others.*

**I**N what Parish-Church or Chapel soever there is a Curate which is a Master of Arts, or Batchelor of Arts, or is otherwise well able to teach Youth, and will willingly so do, for the better increase of his Living, and training up of Children in Principles of true Religion: We will and ordain, That a Licence to teach Youth of the Parish where he serveth, be granted to none by the Ordinary of that place, but only to the said Curate. Provided always, That this Constitution shall not extend to any Parish or Chapel in Countrey-Towns, where there is a publick School founded already: In which case we think it not meet to allow any to teach Grammar, but only him that is allowed for the said publick School.

**LXXIX.** *The Duty of School-masters.*

**A**LL School-masters shall teach in *English* or *Latin*, as the Children are able to bear, the larger or shorter Catechism heretofore by publick Authority set forth. And as often as any Sermon shall be upon Holy and Festival days, within the Parish where they teach, they shall bring their

their Scholars to the Church where such Sermon shall be made, and there see them quietly and soberly behave themselves, and shall examine them at times convenient after their return, what they have born away of such Sermons. Upon other days, and at other times they shall train them up with such Sentences of holy Scriptures, as shall be most expedient to induce them to all godliness: and they shall teach the Grammar set forth by King *HENRY* the Eighth, and continued in the times of King *EDWARD* the Sixth, and Queen *ELIZABETH* of noble memory, and none other. And if any School-master being Licensed, and having subscribed, as aforesaid, shall offend in any of the premisses, or either speak, write, or teach against any thing whereunto he hath formerly subscribed, (if upon admonition by the Ordinary he do not amend and reform himself) let him be suspended from teaching School any longer.

### Things appertaining to Churches.

LXXX. *The great Bible, and Book of Common Prayer, to be had in every Church.*

**T**He Church-wardens or Quest-men of every Church and Chapel, shall at the charge of the Parish provide the Book of Common Prayer, lately explained in some few points by His Majesties Authority according to the Laws and His Highness Prerogative in that behalf, and that with all convenient speed, but at the furthest within Two Months after the publishing of these our Constitutions. And if any Parishes be yet unfurnished of the Bible of the largest Volume, or of the Books of Homilies allowed by Authority, the said Church-wardens shall within convenient time provide the same at the like charge of the Parish.

LXXXI. *A Font of Stone for Baptism in every Church.*

**A**ccording to a former Constitution, too much neglected in many places, we appoint, That there shall be a Font of Stone in every Church and Chapel where Baptism is to be ministred; the same to be set in the Ancient



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cient usual places. In which only Font the Minister shall baptize publickly.

### LXXXII. *A decent Communion-Table in every Church.*

**W**Hereas we have no doubt but that in all Churches within the Realm of *England*, convenient and decent Tables are provided and placed for the Celebration of the holy Communion, we appoint that the same Tables shall from time to time be kept and repaired in sufficient and seemly manner, and covered in time of Divine Service with a Carpet of Silk or other decent Stuff thought meet by the Ordinary of the place, if any question be made of it, and with a fair Linen cloth at the time of the Ministration, as becometh that Table, and so stand, saving when the said holy Communion is to be administered. At which time the same shall be placed in so good sort within the Church or Chancel, as thereby the Minister may be more conveniently heard of the Communicants in his Prayer and Ministration, and the Communicants also more conveniently and in more number may Communicate with the said Minister: and that the Ten Commandments be set upon the East-end of every Church and Chapel, where the people may best see and read the same, and other chosen Sentences written upon the Walls of the said Churches and Chapels in places convenient: And likewise that a convenient Seat be made for the Minister to read Service in. All these to be done at the charge of the Parish.

### LXXXIII. *A Pulpit to be provided in every Church.*

**T**He Church-wardens or Quest-men at the common charge of the Parishioners in every Church, shall provide a comely and decent Pulpit, to be set in a convenient place within the same, by the discretion of the Ordinary of the place, if any question do arise, and to be there seemly kept for the Preaching of Gods Word.

### LXXXIV. *A Chest for Alms in every Church.*

**T**He Church-wardens shall provide and have within Three Months after the publishing of these Constitutions, a strong Chest, with a Hole in the upper part thereof, to be provided at the charge of the Parish (if there be none such already provided) having Three Keys;

of

of which one shall remain in the custody of the Parson, Vicar or Curate, and the other two in the custody of the Church-wardens for the time being: which Chest they shall set and fasten in the most convenient place, to the intent the Parishioners may put into it their Alms for their poor Neighbours. And the Parson, Vicar or Curate, shall diligently from time to time, and especially when Men make their Testaments, call upon, exhort, and move their Neighbours to confer, and give as they may well spare to the said Chest, declaring unto them, That whereas heretofore they have been diligent to bestow much Substance otherwise than God commanded, upon superstitious Uses, now they ought at this time to be much more ready to help the Poor and Needy, knowing that to relieve the Poor, is a Sacrifice which pleaseth God: And that also, whatsoever is given for their comfort, is given to Christ himself, and is so accepted of him, that he will mercifully reward the same. The which Alms and Devotion of the people, the Keepers of the Keys shall Yearly, Quarterly, or oftner (as need requireth) take out of the Chest, and distribute the same in the presence of most of the Parish, or six of the chief of them, to be truly and faithfully delivered to their most poor and needy Neighbours.

LXXXV. *Churches to be kept in sufficient Reparations.*

**T**HE Church-wardens or Quest men shall take care, and provide that the Churches be well and sufficiently repaired, and so from time to time kept and maintained, that the Windows be well glazed, and that the Floors be kept paved, plain, and even, and all things there in such an orderly and decent sort, without dust, or any thing that may be either noisom or unseemly, as best becometh the House of God, and is prescribed in an Homily to that effect. The like care they shall take, that the Church-yards be well and sufficiently repaired, fenced and maintained with Walls, Rails or Pales, as have been in each place accustomed, at their charges unto whom by Law the same appertaineth: but especially they shall see that in every meeting of the Congregation peace be well kept, and that all persons Excommunicated, and so denounced, be kept out of the Church.

LXXXVI. *Churches*

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**LXXXVI.** *Churches to be surveyed, and the Decays certified to the High-Commissioners.*

**E**Very Dean, Dean and Chapter, Archdeacon, and others which have Authority to hold Ecclesiastical Visitations by Composition, Law or Prescription, shall survey the Churches of his or their Jurisdiction, once in every three years in his own person, or cause the same to be done, and shall from time to time within the said three years, certify the High-Commissioners for Causes Ecclesiastical, every year, of such defects in any the said Churches, as he or they do find to remain unrepaired, and the Names and Surnames of the Parties faulty therein. Upon which Certificate we desire that the said High-Commissioners will *ex officio mero* send for such Parties, and compel them to obey the just and lawful Decrees of such Ecclesiastical Ordinaries making such Certificates.

**LXXXVII.** *A Terrier of Glebe-lands, and other Possessions belonging to Churches.*

**W**E Ordain, That the Archbishops, and all Bishops within their several Dioceses, shall procure (as much as in them lieth) that a true Note and Terrier of all the Glebes, Lands, Meadows, Gardens, Orchards, Houses, Stocks, Implements, Tenements and Portions of Tythes lying out of their Parishes (which belong to any Parsonage, or Vicarage, or rural Prebend) be taken by the view of honest Men in every Parish, by the appointment of the Bishop, whereof the Minister to be one, and be laid up in the Bishops Registry, there to be for a perpetual Memory thereof.

**LXXXVIII.** *Churches not to be Prophaned.*

**T**HE Church-wardens or Quest-men, and their Assistants shall suffer no Plays, Feasts, Banquets, Suppers, Church-ales, Drinkings, Temporal Courts or Leets, Lay-juries, Musters, or any other prophane Usage to be kept in the Church, Chapel or Church-yard, neither the Bells to be rung superstitiously, upon Holy-days or Eves abrogated by the Book of Common Prayer, nor at any other times, without good cause to be allowed by the Minister of the place, and by themselves.

**Church-**



# Church-wardens or Quest-men, and Side-men or Assistants.

LXXXIX. *The choice of Church-wardens, and their Account.*

**A**LL Church-wardens or Quest-men in every Parish, shall be chosen by the joynt consent of the Minister and the Parishioners, if it may be: But if they cannot agree upon such a Choice, then the Minister shall choose one, and the Parishioners another: and without such a Joynt or several Choice, none shall take upon them to be Church-wardens, neither shall they continue any longer than one year in that Office, except perhaps they be chosen again in like manner. And all Church-wardens at the end of their year, or within a month after at the most, shall before the Minister and the Parishioners, give up a just account of such Money as they have received, and also what particularly they have bestowed in Reparations, and otherwise for the use of the Church. And last of all, going out of their Office, they shall truly deliver up to the Parishioners whatsoever Money or other things of right belonging to the Church or Parish, which remaineth in their hands, that it may be delivered over by them to the next Church-wardens by Bill indented.

XC. *The Choice of Side-men, and their Joynt Office with Church-wardens.*

**T**HE Church-wardens or Quest-men of every Parish, and two or three or more discreet persons in every Parish to be chosen for Side-men or Assistants, by the Minister and Parishioners, if they can agree, (otherwise to be appointed by the Ordinary of the Diocese) shall diligently see, that all the Parishioners duly resort to their Church upon all *Sundays* and *Holy-days*, and there continue the whole time of Divine Service: and none to walk or to stand idle or talking in the Church, or in the Church-yard, or the Church-porch during that time. And all such as shall be found slack or negligent in resorting to the Church, (having no great or urgent Cause of Absence) they shall earnestly call upon them: and after due monition (if they amend

mend not) they shall present them to the Ordinary of the place. The Choice of which persons, *viz.* Church-wardens or Quest-men, Side-men or Assistants, shall be yearly made in *Easter-week*.

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## PARISH-CLERKS.

XCI. *Parish-Clerks to be chosen by the Minister.*

**N**O Parish-Clerk upon any Vacation shall be chosen within the City of *London*, or elsewhere within the Province of *Canterbury*, but by the Parson or Vicar: or where there is no Parson or Vicar, by the Minister of that place for the time being: Which Choice shall be signified by the said Minister, Vicar or Parson, to the Parishioners the next *Sunday* following in the time of Divine Service. And the said Clerk shall be of twenty years of Age at the least, and known to the said Parson, Vicar or Minister, to be of honest Conversation, and sufficient for his Reading, Writing, and also for his competent Skill in Singing (if it may be.) And the said Clerks so chosen shall have and receive their ancient Wages, without Fraud or Diminution, either at the Hands of the Church-wardens at such times as hath been accustomed, or by their own Collection according to the most ancient Custom of every Parish.

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## Ecclesiastical Courts belonging to the Archbishops Jurisdiction.

XCII. *None to be cited into divers Courts for Probate of the same Will.*

**F**Orasmuch as many heretofore have been by Apparitors both of inferiour Courts, and of the Courts of the Archbishops Prerogative much distracted, and diversly called, and summoned for Probate of Wills, or to take Administrations of the Goods of Persons dying Intestate, and

and are thereby vexed and grieved with many causeless and unnecessary Troubles, Molestations and Expences: We constitute and appoint, That all Chancellors, Commissaries or Officials, or any other exercising Ecclesiastical Jurisdiction whatsoever, shall at the first charge with an Oath all persons called, or voluntarily appearing before them for the Probate of any Will, or the Administration of any Goods, whether they know, or (moved by any special inducement) do firmly believe that the Party deceased (whose Testament or Goods depend now in question) had at the time of his or her death, any Goods or good Debts in any other Diocese or Dioceses, or peculiar Jurisdiction within that Province, than in that wherein the said Party died, amounting to the value of Five pounds. And if the said Person cited, or voluntarily appearing before him, shall upon his Oath affirm, That he knoweth, or (as aforesaid) firmly believeth, that the said Party deceased had Goods or good Debts in any other Diocese or Dioceses, or peculiar Jurisdiction within the said Province, to the value aforesaid, and particularly specify and declare the same; then shall he presently dismiss him, not presuming to intermeddle with the Probate of the said Will, or to grant Administration of the Goods of the Party so dying Intestate: Neither shall he require or exact any other Charges of the said Parties more than such only as are due for the Citation, and other Process had and used against the said Parties, upon their further Contumacy; but shall openly and plainly declare and profess, That the said Cause belongeth to the Prerogative of the Archbishop of that Province, willing and admonishing the Party to prove the said Will, or require Administration of the said Goods in the Court of the said Prerogative, and to exhibit before him the said Judge the Probate or Administration under the Seal of the Prerogative within forty days next following. And if any Chancellor, Commissary, Official or other exercising Ecclesiastical Jurisdiction whatsoever, or any their Register shall offend herein, let him be *ipso facto* suspended from the execution of his Office, not to be absolved or released until he have restored to the Party all Expences by him laid out contrary to the tenour of the Premises: and every such Probate of any



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any Testament or Administration of Goods so granted, shall be held void and frustrate to all Effects of the Law whatsoever.

Furthermore, we charge and enjoyn, that the Register of every inferiour Judge do without all difficulty or delay, certifie and inform the Apparitor of the Prerogative Court, repairing unto him once a month and no oftner, what Executors or Administrators have been by his said Judge for the Incompetency of his own Jurisdiction, dismissed to the said Prerogative Court within the month next before, under pain of a months Suspension from the Exercise of his Office for every Default therein. Provided, that this Canon or any thing therein contained, be not prejudicial to any Composition between the Archbishop and any Bishop, or other Ordinary, nor to any inferiour Judge that shall grant any Probate of Testament or Administration of Goods to any Party that shall voluntarily desire it, both out of the said inferiour Court, and also out of the Prerogative. Provided likewise, that if any Man die *in itinere*, the Goods that he hath about him at that present, shall not cause his Testament or Administration to be liable unto the Prerogative Court.

XCIII. *The Rate of Bona notabilia liable to the Prerogative Court.*

**F**urthermore, we decree and ordain, That no Judge of the Archbishops Prerogative shall henceforward Cite, or cause to be Cited *ex officio* any person whatsoever to any of the aforesaid intents, unless he have knowledge that the party deceased was at the time of his Death possessed of Goods and Chattels in some other Diocese or Dioceses, or peculiar Jurisdiction within that Province then in that wherein he died, amounting to the value of five pounds at the least: decreeing and declaring, that whoso hath not Goods in divers Dioceses to the said sum or value, shall not be accounted to have *bona notabilia*. Always provided, That this Clause here, and in the former Constitution mentioned, shall not prejudice those Dioceses where by composition or custom *bona notabilia* are rated at a greater Sum. And if any Judge of the Prerogative Court, or any his Surrogate or his Register or Apparitor, shall Cite or cause any person

person to be Cited into his Court contrary to the tenor of the Premises, he shall restore to the party so Cited all his costs and charges, and the Acts and Proceedings in that behalf shall be held void and frustrate. Which Expenses if the said Judge or Register, or Apparitor shall refuse accordingly to pay, he shall be Suspended from the Exercise of his Office, until he yield to the performance thereof.

XCIV. *None to be Cited into the Arches or Audience, but Dweller's within the Archbishops Diocese or Peculiars.*

**N**O Dean of the Arches, nor Official of the Archbishops Consistory, nor any Judge of the Audience, shall henceforward in his own Name, or in the Name of the Archbishop, either *ex officio* or at the instance of any party, originally cite, summon, or any way compel, or procure to be cited, summoned or compelled any person which dwelleth not within the particular Diocese or Peculiar of the said Archbishop, to appear before him or any of them for any Cause or Matter whatsoever belonging to Ecclesiastical Cognizance, without the Licence of the Diocesan first had and obtained in that behalf, other than in such particular Cases only as are expressly excepted and reserved in and by a Statute, *Ann. 23. H. 8. cap. 9.* And if any of the said Judges shall offend herein, he shall for every such Offence be Suspended from the Exercise of his Office, for the space of three whole Months.

XCV. *The Restraint of double Quarrels.*

**A**Lbeit, by former Constitutions of the Church of England, every Bishop hath had two Months space to enquire and inform himself of the Sufficiency and Qualities of every Minister, after he hath been presented unto him to be Instituted into any Benefice: Yet for the avoiding of some Inconveniencies, we do now abridge and reduce the said two months unto eight and twenty days only. In respect of which Abridgment, we do ordain and appoint, that no double Quarrel shall hereafter be granted out of any of the Archbishops Courts, at the Suit of any Minister whosoever, except he shall first take his personal Oath, that the said eight and twenty days at the least are expired, after he first tendered his Presentation to the Bishop, and that he refused to grant him Institution thereupon: or shall enter Bonds

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with sufficient Sureties to prove the same to be true, under pain of Suspension of the Granter thereof from the execution of his Office, for half a year *toties quoties*, to be denounced by the said Archbishop, and Nullity of the double Quarrel afore said, so unduly procured, to all intents and purposes whatsoever. Always provided, that within the said eight and twenty days, the Bishop shall not institute any other to the prejudice of the said Party before presented, *sub pœna nullitatis*.

XCVI. *Inhibitions not to be granted without the Subscription of an Advocate.*

**T**HAT the Jurisdictions of Bishops may be preserved (as near as may be) entire and free from Prejudice, and that for the behoof of the Subjects of this Land, better Provision be made, that henceforward they be not grieved with frivolous and wrongful Suits and Molestations: It is Ordained and Provided, that no Inhibition shall be granted out of any Court belonging to the Archbishop of *Canterbury*, at the instance of any party, unless it be Subscribed by an Advocate practising in the said Court: which the said Advocate shall do freely, not taking any Fee for the same, except the party prosecuting the Suit, do voluntarily bestow some Gratuity upon him for his Counsel and Advice in the said Cause. The like course shall be used in granting forth any Inhibition, at the instance of any party, by the Bishop or his Chancellor against the Archdeacon, or any other person exercising Ecclesiastical Jurisdiction: And if in the Court or Consistory of any Bishop there be no Advocate at all, then shall the Subscription of a Proctor, practising in the same Court, be held sufficient.

XCVII. *Inhibitions not to be granted until the Appeal be exhibited to the Judge.*

**I**T is further ordered and decreed, That henceforward no Inhibition be granted by occasion of any interlocutory Decree, or in any Cause of Correction whatsoever, except under the Form afore said: And moreover, That before the going out of any such Inhibition, the Appeal it self, or a Copy thereof (avouched by Oath to be just and true) be exhibited to the Judge, or his lawful Surrogate, whereby he may be fully informed, both of the Quality of the Crime, and of the Cause of the Grievance, before the granting forth of



of the said Inhibition. And every Appellant or his lawful Proctor shall before the obtaining of any such Inhibition, shew and exhibit to the Judge or his Surrogate in Writing, a true Copy of those Acts wherewith he complaineth himself to be agrieved, and from which he appealeth, or shall take a Corporal Oath that he hath performed his diligence and true endeavour for the obtaining of the same, and could not obtain it at the Hands of the Register in the Country, or his Deputy, tending him his Fee. And if any Judge or Register shall either procure or permit any Inhibition to be sealed, so as is said, contrary to the Form and Limitation above specified, let him be Suspended from the Execution of his Office, for the space of three Months: If any Proctor, or other person whatsoever by his Appointment, shall offend in any of the Premises, either by making or sending out any Inhibition, contrary to the tenour of the said Premises, let him be removed from the Exercise of his Office, for the space of a whole Year, without hope of release or restoring.

XCVIII. *Inhibitions not to be granted to Factionous Appellants, unless they first Subscribe.*

**F**Orasmuch as they who break the Laws cannot in reason claim any benefit or protection by the same: We decree and appoint, that after any Judge Ecclesiastical hath proceeded judicially against obstinate and factionous persons, and contemners of Ceremonies, for not observing the Rites and Orders of the Church of *England*, or for contempt of publick Prayer, no Judge *ad quem*, shall admit or allow any his or their Appeals, unless he having first seen the Original Appeal, the party Appellant do first personally promise and avow, that he will faithfully keep and observe all the Rites and Ceremonies of the Church of *England*, as also the prescript Form of Common Prayer, and do likewise Subscribe to the Three Articles formerly by us specified and declared.

XCIX. *None to Marry within the Degrees prohibited.*

**N**O persons shall Marry within the Degrees prohibited by the Laws of God, and expressed in a Table set forth by Authority in the Year of our Lord God 1563. and all Marriages so made and contracted, shall be adjudged

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incestuous and unlawful, and consequently shall be dissolved as void from the beginning, and the parties so Married shall by course of Law be separated. And the aforesaid Table shall be in every Church publickly set up and fixed at the charge of the Parish.

*C. None to Marry under xxj Years, without their Parents Consent.*

**N**O Children, under the Age of One and twenty Years compleat, shall Contract themselves or Marry without the Consent of their Parents, or of their Guardians and Governours, if their Parents be deceased.

*Cl. By whom Licences to Marry without Banns shall be granted, and to what sort of Persons.*

**N**O Faculty or Licence shall be henceforth granted for Solemnization of Matrimony betwixt any parties, without thrice open Publication of the Banns according to the Book of Common-Prayer, by any person exercising any Ecclesiastical Jurisdiction, or claiming any Priviledges in the Right of their Churches; but the same shall be granted only by such as have Episcopal Authority, or the Commissary for Faculties, Vicars General of the Archbishops and Bishops, *sede plena* or *sede vacante*, the Guardian of the Spiritualities, or Ordinaries exercising of right Episcopal Jurisdiction in their severall Jurisdictions respectively, and unto such persons only as be of good State and Quality, and that upon good Caution and Security taken.

*CII. Security to be taken at the granting of such Licences, and under what Conditions.*

**T**H E Security mentioned shall contain these Conditions: First, that at the time of the granting every such Licence, there is not any Impediment of Precontract, Consanguinity, Affinity, or other Lawful Cause to hinder the said Marriage. Secondly, that there is not any Controversie or Suit depending in any Court before any Ecclesiastical Judge touching any Contract or Marriage of either of the said parties with any other. Thirdly, that they have obtained thereunto the expresse Consent of their Parents (if they be living) or otherwise of their Guardians or Governours. Lastly, that they shall Celebrate the said Matrimony publickly in the Parish-Church or Chapel

pel where one of them dwelleth, and in no other place, and that between the hours of Eight and Twelve in the Forenoon.

*CIII. Oaths to be taken for the Conditions.*

**F**OR the avoiding of all Fraud and Collusion in the obtaining of such Licences and Dispensations: We further constitute and appoint, That before any Licence for the Celebration of Matrimony, without Publication of Banns, be had or granted, it shall appear to the Judge by the Oaths of two sufficient Witnesses, one of them to be known either to the Judge himself, or to some other person of good Reputation then present, and known likewise to the said Judge, that the express Consent of the Parents or Parent, if one be dead, or Guardians or Guardian of the Parties, is thereunto had and obtained. And furthermore, that one of the Parties personally swear, that he believeth there is no Let or Impediment of Precontract, Kindred, or Alliance, or of any other lawful Cause whatsoever, nor any Suit commenced in any Ecclesiastical Court, to bar or hinder the Proceeding of the said Matrimony, according to the Tenor of the foresaid Licence.

*CIV. An Exception for those that are in Widowhood.*

**I**F both the Parties which are to Marry being in Widowhood, do seek a Faculty for the forbearing of Banns, then the Clauses before-mentioned requiring the Parents Consents, may be omitted; but the Parishes where they dwell, both shall be expressed in the Licence, as also the Parish named where the Marriage shall be celebrated. And if any Commissary for Faculties, Vicars General, or other the said Ordinaries shall offend in the Premises, or any part thereof, he shall, for every time so offending, be Suspended from the execution of his Office for the space of six months; and every such Licence or Dispensation shall be held void to all effects and purposes, as if there had never been any such granted, and the parties Marrying, by virtue thereof, shall be subject to the punishments which are appointed for Clandestine Marriages.



CV. *No Sentence for Divorce to be given upon the sole Confession of the Parties.*

**F**Orasmuch as Matrimonial Causes have been always reckoned and reputed amongst the weightiest, and therefore require the greater Caution when they come to be handled and debated in Judgment, especially in Causes wherein Matrimony, having been in the Church duly solemnized, is required upon any suggestion or pretext whatsoever to be Dissolved or Annulled: We do straitly Charge and Injoyn, that in all Proceedings to Divorce and Nullities of Matrimony, good Circumspection and Advice be used, and that the Truth may (as far as is possible) be sifted out by the Deposition of Witnesses, and other lawful Proofs and Evictions, and that credit be not given to the sole Confession of the Parties themselves, howsoever taken upon Oath, either within or without the Court.

CVI. *No Sentence for Divorce to be given but in open Court.*

**N**O Sentence shall be given either for Separation *a thoro & mensa*, or for annulling of pretended Matrimony, but in open Court, and in the Seat of Justice, and that with the Knowledge and Consent either of the Archbishop within his Province, or of the Bishop within his Diocese, or of the Dean of the Arches, the Judge of the Audience of Canterbury, or of the Vicars General, or other principal Officials, or *sede vacante* of the Guardians of the Spiritualities, or other Ordinaries to whom of right it appertaineth, in their several Jurisdictions and Courts, and concerning them only that are then dwelling under their Jurisdictions.

CVII. *In all Sentences for Divorce, Bond to be taken for not Marrying, during each others life.*

**I**N all Sentences pronounced only for Divorce and Separation *a thoro & mensa*, there shall be a Caution and Restraint inserted in the Act of the said Sentence, That the parties so separated, shall live chastly and continently; neither shall they, during each others life, contract Matrimony with other person. And for the better Observation of this last Clause, the said Sentence of Divorce shall not be pronounced, until the party or parties requiring the same, have given good and sufficient caution and security into the Court,

Court, that they will not any way break or transgress the said Restraint or Prohibition.

CVIII. *The Penalty for Judges offending in the Premisses.*

**A**Nd if any Judge, giving Sentence of Divorce or Separation, shall not fully keep and observe the Premisses, he shall be, by the Archbishop of the Province, or by the Bishop of the Diocese, Suspended from the exercise of his Office for the space of a whole year, and the Sentence of Separation so given contrary to the Form aforesaid, shall be held void to all intents and purposes of the Law, as if it had not at all been given or pronounced.

## Ecclesiastical Courts belonging to the Jurisdiction of Bishops and Archdeacons, and the Proceedings in them.

CIX. *Notorious Crimes and Scandals to be certified into Ecclesiastical Courts by Presentment.*

**I**F any offend their brethren, either by Adultery, Whoredom, Incest, or Drunkenness, or by Swearing, Ribbaldry, Usury, or any other Uncleaness and Wickedness of Life, the Church-wardens or Quest-men, and Side-men, in their next Presentments to their Ordinaries, shall faithfully present all and every of the said Offenders, to the intent that they and every of them may be Punished by the severity of the Laws, according to their deserts; and such notorious Offenders shall not be admitted to the holy Communion till they be reformed.

CX. *Schismaticks to be presented.*

**I**F the Church-wardens or Quest-men or Assistants, do or shall know any Man within their Parish or elsewhere, that is a hinderer of the Word of God to be read or sincerely preached, or of the execution of these our Constitutions; or a Fautor of any usurped or foreign power, by the laws of this Realm justly rejected and taken away, or a Defender of Popish and Erroneous Doctrine: they shall detect and present the same to the Bishop of the Diocese or Ordinary of the place, to be Censured and Punished according to such Ecclesiastical Laws as are prescribed in that behalf.

CXI. *Disturbers of Divine Service to be presented.*

**I**N all Visitations of Bishops and Archdeacons, the Church-wardens or Quest-men and Side-men, shall truly and personally present the names of all those which behave themselves rudely and disorderly in the Church, or which by untimely ringing of Bells, by walking, talking, or other noise shall hinder the Minister or Preacher.

CXII. *Not Communicants at Easter to be presented.*

**T**He Minister, Church-wardens, Quest-men and Assistants of every Parish Church and Chapel, shall yearly within forty days after *Easter* exhibit to the Bishop or his Chancellor, the names and surnames of all the Parishioners, as well men as women, which being of the age of sixteen years, received not the Communion at *Easter* before.

CXIII. *Ministers may present.*

**B**Ecause it often cometh to pass, that the Church-wardens, Side-men, Quest-men, and such other Persons of the Laity as are to take care for the suppressing of Sin and Wickedness in their several Parishes, as much as in them lieth, by Admonition, Reprehension, and Denunciation to their Ordinaries, do forbear to discharge their Duties therein, either through fear of their Superiors, or through negligence, more than were fit, the licentiousness of these times considered: We ordain, That hereafter every Parson and Vicar, or in the lawful absence of any Parson or Vicar, then their Curates and Substitutes may joyn in every Presentment with the said Church-wardens, Side-men, and the rest above-mentioned at the times hereafter limited, if they the said Church-wardens and the rest will present such Enormities as are apparent in the Parish: or if they will not, then every such Parson and Vicar, or in their absence, as aforesaid, their Curates may themselves present to their Ordinaries at such times and when else they think it meet, all such Crimes as they have in charge, or otherwise, as by them (being the persons that should have the chief care for the suppressing of Sin and Impiety in their Parishes) shall be thought to require due Reformation. Provided always, that if any man confess his secret and hidden Sins to the Minister for

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the unburdening of his Conscience, and to receive spiritual consolation and ease of mind from him, We do not any way bind the said Minister by this our Constitution, but do straitly Charge and Admonish him, that he do not at any time reveal and make known to any Person whatsoever, any Crime or Offence so committed to his trust and secrecy (except they be such Crimes as by the Laws of this Realm his own life may be called into question for Concealing the same) under pain of Irregularity.

CXIV. *Ministers shall present Recusants.*

EVERY Parson, Vicar or Curate, shall carefully inform themselves every year hereafter, how many Popish Recusants, Men, Women and Children above the age of thirteen years; and how many being Popishly given (who though they come to the Church, yet do refuse to receive the Communion) are Inhabitants, or make their abode either as Sojourners or common Guests in any of their several Parishes, and shall set down their true Names in Writing (if they can learn them) or otherwise such Names as for the time they carry, distinguishing the absolute Recusants from half Recusants: and the same, so far as they know or believe, so distinguished and set down under their hands, shall truly present to their Ordinaries before the Feast of the Nativity next ensuing, under pain of Suspension to be inflicted upon them by their said Ordinaries, and so every year hereafter upon the like pain, before the Feast of Saint *John Baptist*. Also we Ordain, That all such Ordinaries, Chancellors, Commissaries, Archdeacons, Officials, and all other Ecclesiastical Officers, to whom the said Presentments shall be exhibited, shall likewise within one Month after the receipt of the same, under pain of Suspension by the Bishop from the execution of their Offices for the space of half a year (as often as they shall offend therein) deliver them, or cause to be delivered to the Bishop respectively; who shall also exhibit them to the Archbishop within six Weeks, and the Archbishop to His Majesty within other six Weeks after he hath received the said Presentments.

CXV. *Ministers*

**CXV. Ministers and Church-wardens not to be sued for Presenting.**

**W**Hereas for the Reformation of criminous Persons and Disorders in every Parish, the Church-wardens, Quest-men, Side-men, and such other Church-Officers are sworn, and the Minister charged to present as well the Crimes and Disorders committed by the said Criminous Persons, as also the common fame which is spread abroad of them, whereby they are often maligned, and sometimes troubled by the said Delinquents or their Friends: We do admonish and exhort all Judges both Ecclesiastical and Temporal, as they regard and reverence the fearful Judgment-seat of the highest Judge, that they admit not in any of their Courts, any Complaint, Plea, Suit or Suits against any such Church-wardens, Quest-men, Side-men or other Church-Officers, for making any such Presentments, nor against any Minister for any Presentment that he shall make: all the said Presentments tending to the restraint of shameless Impiety, and considering that the Rules both of Charity and Government do presume that they did nothing therein of malice, but for the Discharge of their Consciences.

**CXVI. Church-wardens not bound to present oftner than twice a year.**

**N**O Church-wardens, Quest-men, or Side-men of any Parish, shall be inforced to exhibit their Presentments to any having Ecclesiastical Jurisdiction, above once in every year, where it hath been no oftner used, nor above twice in any Diocese whatsoever, except it be at the Bishops Visitation. For the which Presentments of every Parish-Church or Chapel, the Register of any Court, where they are to be exhibited, shall not receive in one year above Four Pence, under pain, for every Offence therein, of Suspension from the execution of his Office for the space of a month *toties quoties*. Provided always, that as good occasion shall require, it shall be lawful for every Minister, Church-wardens and Side-men, to present Offenders as oft as they shall think meet. And likewise for any godly disposed Person, or for any Ecclesiastical Judge, upon knowledge or notice given unto him or them, of any enormous

normous Crime within his Jurisdiction, to move the Minister, Church-wardens or Side-men, as they tender the Glory of God and Reformation of Sin, to present the same, if they shall find sufficient cause to induce them thereunto, that it may be in due time punished and reformed. Provided, that for these voluntary Presentments, there be no Fee required or taken of them under the pain aforesaid.

CXVII. *Church-wardens not to be troubled for not Presenting oftner than twice a year.*

**N**O Church-wardens, Quest-men, or Side-men shall be called or cited, but only at the said time or times before limited, to appear before any Ecclesiastical Judge whatsoever, for refusing at other times to Present any Faults committed in their Parishes, and punishable by Ecclesiastical Laws. Neither shall they nor any of them, after their Presentments exhibited at any of those times, be any further troubled for the same, except upon manifest and evident Proot it may appear, that they did then willingly and wittingly omit to present some such publick Crime or Crimes as they knew to be committed, or could not be ignorant that there was then a publick fame of them, or unless there be very just cause to call them for the Explanation of their former Presentments. In which case of wilful Omission, their Ordinaries shall proceed against them in such sort as in causes of wilful Perjury in a Court Ecclesiastical it is already by Law provided.

CXVIII. *The old Church-wardens to make their Presentments before the new be sworn.*

**T**He Office of all Church-wardens and Side-men shall be reputed ever hereafter to continue until the new Church-wardens, that shall succeed them, be Sworn, which shall be the first Week after *Easter*, or some Week following, according to the direction of the Ordinary. Which time so appointed, shall always be one of the two times in every year, when the Minister and Church-wardens, and Side-men of every Parish shall exhibit to their several Ordinaries, the Presentments of such Enormities as have hapned in their Parishes since their last Presentments. And this duty they shall perform before the newly chosen Church wardens and Side-men be Sworn, and shall not be suffered



suffered to pass over the said Presentments to those that are newly come into Office, and are by intendment ignorant of such Crimes, under pain of those Censures which are appointed for the Reformation of such Dalliers and Dispensers with their own Consciences and Oaths.

**CXIX.** *Convenient time to be assigned for framing Presentments.*

**F**OR the avoiding of such inconveniencies as heretofore have hapned by the hasty making of Bills of Presentments, upon the days of the Visitation and Synods, it is Ordered, That always hereafter, every Chancellor, Archdeacon, Commissary and Official, and every other Person having Ecclesiastical Jurisdiction, at the ordinary time when the Church-wardens are Sworn : and the Archbishop and Bishops when he or they do summon their Visitation, shall deliver, or cause to be delivered to the Church-wardens, Quest-men and Side-men of every Parish, or to some of them, such Books of Articles, as they or any of them shall require, for the year following, the said Church-wardens, Quest-men and Side-men, to ground their Presentments upon, at such times as they are to exhibit them. In which Book shall be contained the Form of the Oath which must be taken immediately before every such Presentment: to the intent that having beforehand time sufficient, not only to peruse and consider what their said Oath shall be, but the Articles also whereupon they are to ground their Presentments, they may frame them at home both advisedly and truly, to the discharge of their own Consciences, after they are Sworn, as becometh honest and godly Men.

**CXX.** *None to be cited into Ecclesiastical Courts by Process of Quorum nomina.*

**N**O Bishop, Chancellor, Archdeacon, Official, or other Ecclesiastical Judge, shall suffer any general Processes of *Quorum nomina*, to be sent out of his Court : except the Names of all such as thereby are to be cited, shall be first expressly entred by the Hand of the Register, or his Deputy, under the said Processes, and the said Processes and Names be first Subscribed by the Judge, or his Deputy, and his Seal thereto affixed.

**CXXI.** *None*

CXXI. *None to be cited into several Courts for one Crime.*

**I**N Places where the Bishop and Archdeacon do, by prescription or composition, Visit at several times in one and the same year, lest for one and the self-same fault any of His Majesties Subjects should be challenged and molested in divers Ecclesiastical Courts: We Order and Appoint, That every Archdeacon or his Official, within one month after the Visitation ended that year, and the Presentments received, shall certifie under his Hand and Seal, to the Bishop or his Chancellor, the Names and Crimes of all such as are detected and presented in his said Visitation, to the end the Chancellor shall thenceforth forbear to convent any Person for any Crime or Cause so detected or presented to the Archdeacon. And the Chancellor within the like time after the Bishops Visitation ended, and Presentments received, shall under his Hand and Seal signifie to the Archdeacon or his Official, the Names and Crimes of all such Persons which shall be detected or presented unto him in that Visitation, to the same intent as is aforesaid. And if these Officers shall not certifie each other as is here prescribed, or after such Certificate shall intermeddle with the Crimes or Persons detected and Presented in each other Visitation; then every of them so offending shall be Suspended from all exercise of his Jurisdiction, by the Bishop of the Diocese, until he shall repay the Costs and Expenses which the Parties grieved have been at by that Vexation.

CXXII. *No Sentence of Deprivation or Deposition to be pronounced against a Minister, but by the Bishop.*

**W**Hen any Minister is complained of in any Ecclesiastical Court belonging to any Bishop of his Province for any Crime, the Chancellor, Commissary, Official, or any other having Ecclesiastical Jurisdiction, to whom it shall appertain, shall expedite the cause by Processes and other Proceedings against him: and upon Contumacy, for not appearing, shall first Suspend him, and afterward, his Contumacy continuing, Excommunicate him. But if he appear and submit himself to the course of Law, then the Matter being ready for Sentence, and the Merits of his Offence exacting by Law, either Deprivation from his Living,

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Living, or Deposition from the Ministry, no such Sentence shall be Pronounced by any Person whosoever, but only by the Bishop, with the Assistance of his Chancellor, the Dean, (if they may conveniently be had) and some of the Prebendaries, if the Court be kept near the Cathedral Church, or of the Archdeacon, if he may be had conveniently, and two other at the least grave Ministers and Preachers to be called by the Bishop, when the Court is kept in other Places.

*CXXIII. No Act to be sped but in open Court.*

**N**O Chancellor, Commissary, Archdeacon, Official, or any other Person using Ecclesiastical Jurisdiction whosoever, shall speed any judicial Act, either of contentious or voluntary Jurisdiction, except he have the ordinary Register of that Court, or his lawful Deputy: or if he or they will not, or cannot be present, then such Persons as by Law are allowed in that behalf to write or speed the same, under pain of Suspension *ipso facto*.

*CXXIV. No Court to have more than one Seal.*

**N**O Chancellor, Commissary, Archdeacon, Official, or any other exercising Ecclesiastical Jurisdiction, shall without the Bishops consent have any more Seals than one, for the Sealing of all Matters incident to his Office: Which Seal shall always be kept either by himself, or by his lawful Substitute exercising Jurisdiction for him, and remaining within the Jurisdiction of the said Judge, or in the City or principal Town of the County. This Seal shall contain the Title of that Jurisdiction which every of the said Judges or their Deputies do execute.

*CXXV. Convenient Places to be chosen for the keeping of Courts.*

**A**LL Chancellors, Commissaries, Archdeacons, Officials, and all other exercising Ecclesiastical Jurisdiction, shall appoint such meet Places for the keeping of their Courts by the Assignment or Approbation of the Bishop of the Diocese, as shall be convenient for Entertainment of those that are to make their Appearance there, and most indifferent for their travel. And likewise they shall keep and end their Courts in such convenient time, as every Man may return homewards in as due season as may be.

*CXXVI. Peculiar*



CXXVI. *Peculiar and Inferiour Courts to exhibit the original Copies of Wills into the Bishops Registry.*

**W**Hereas Deans, Archdeacons, Prebendaries, Parsons, Vicars, and others exercising Ecclesiastical Jurisdiction, claim liberty to Prove the last Wills and Testaments of Persons deceased within their several Jurisdictions, having no known nor certain Registers, nor Publick Place to keep their Records in, by reason whereof many Wills, Rights, and Legacies, upon the death or change of such Persons and their private Notaries, miscarry and cannot be found, to the great Prejudice of His Majesties Subjects: We therefore Order and Injoyn that all such Possessors and Exercisers of peculiar Jurisdiction, shall once in every year exhibit into the publick Registry of the Bishop of the Diocese, or of the Dean and Chapter, under whose Jurisdiction the said Peculiars are, every original Testament of every Person in that time deceased, and by them Proved in their several peculiar Jurisdictions, or a true Copy of every such Testament Examined, Subscribed and Sealed by the peculiar Judge and his Notary. Otherwise if any of them fail so to do, the Bishop of the Diocese or Dean and Chapter, unto whom the said Jurisdictions do respectively belong, shall Suspend the said Parties and every of them from the exercise of all such peculiar Jurisdiction, until they have performed this our Constitution.

## Judges Ecclesiastical and their Surrogates.

CXXVII. *The Quality and Oath of Judges.*

**N**O Man shall hereafter be admitted a Chancellor, Commissary or Official, to exercise any Ecclesiastical Jurisdiction, except he be of the full Age of Six and twenty years at the least, and one that is Learned in the Civil and Ecclesiastical Laws, and is at the least a Master of Arts, or Batchelor of Law, and is reasonably well practised in the course thereof, as likewise well-affect-ed, and zealously bent to Religion, touching whose Life and

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and Manners no evil Example is had, and except before he Enter into or Execute any such Office, he shall take the Oath of the Kings Supremacy in the presence of the Bishop, or in the open Court, and shall subscribe to the Articles of Religion agreed upon in the Convocation in the year, One thousand five hundred sixty and two, and shall also swear that he will, to the uttermost of his understanding, deal uprightly and justly in his Office, without respect or favour of Reward: the said Oaths and Subscription to be Recorded by a Register then present. And likewise all Chancellors, Commissaries, Officials, Registers, and all other that do now Possess or Execute any Places of Ecclesiastical Jurisdiction, or Service, shall before *Christmas* next, in the presence of the Archbishop or Bishop, or in open Court, under whom or where they exercise their Offices, take the same Oaths, and Subscribe as before is said: or upon refusal so to do, shall be Suspended from the execution of their Offices, until they shall take the said Oaths, and Subscribe, as aforesaid.

### CXXVIII. *The Quality of Surrogates.*

**N**O Chancellor, Commissary, Archdeacon, Official, or any other Person using Ecclesiastical Jurisdiction, shall at any time substitute in their absence any to keep any Court for them, except he be either a grave Minister and a Graduate, or a licensed publick Preacher, and a beneficed Man near the Place where the Courts are kept, or a Batchelor of Law, or a Master of Arts at least, who hath some skill in the Civil and Ecclesiastical Law, and is a Favourer of true Religion, and a Man of Modest and Honest Conversation, under pain of Suspension, for every time that they offend therein, from the Execution of their Offices for the space of Three Months *toties quoties*: And he likewise that is deputed, being not qualified as is before expressed, and yet shall presume to be a Substitute to any Judge, and shall keep any Court, as is aforesaid, shall undergo the same Censure in manner and form as is before expressed.

Proctors.

Proctors.

CXXIX. *Proctors not to retain Causes without the lawful Assignment of the Parties.*

**N**One shall Procure in any Cause whatsoever, unless he be thereunto Constituted and Appointed by the Party himself, either before the Judge, and by Act in Court, or unless in the beginning of the Suit, he be by a true and sufficient Proxy thereunto warranted and enabled. We call that Proxy sufficient, which is strengthened and confirmed by some authentical Seal, the Parties Approbation, or at least his Ratification therewithal concurring. All which Proxies shall be forthwith by the said Proctors exhibited into the Court, and be safely kept and preserved by the Register in the publick Registry of the said Court. And if any Register or Proctor shall offend herein, he shall be seclused from the exercise of his Office for the space of Two Months, without hope of Release or Restoring.

CXXX. *Proctors not to retain Causes without the Counsel of an Advocate.*

**F**Or Lessening and Abridging the multitude of Suits and Contentions, as also for preventing the Complaints of Suitors in Courts Ecclesiastical, who many times are overthrown by the oversight and negligence, or by the ignorance and insufficiency of Proctors; and likewise for the furtherance and increase of Learning, and the advancement of Civil and Canon Law, following the laudable Customs heretofore observed in the Courts pertaining to the Archbishop of *Canterbury*, We Will and Ordain, That no Proctor exercising in any of them shall entertain any Cause whatsoever, and keep and retain the same for Two Court-days, without the Counsel and Advice of an Advocate, under Pain of a years Suspension from his Practice: neither shall the Judge have Power to Release or Mitigate the said Penalty, without expresse Mandate and Authority from the Archbishop aforesaid.



**CXXXI.** *Proctors not to conclude in any Cause without the Knowledge of an Advocate.*

**N**O Judge in any of the said Courts of the Archbishop, shall admit any Libel, or any other matter, without the Advice of an Advocate admitted to Practice in the same Court, or without his Subscription: neither shall any Proctor conclude any Cause depending, without the Knowledge of the Advocate Retained and Fee'd in the Cause: which if any Proctor shall do, or procure to be done, or shall by any colour whatsoever defraud the Advocate of his Duty or Fee, or shall be negligent in repairing to the Advocate, and requiring his Advice, what course is to be taken in the Cause, he shall be Suspended from all Practice for the space of Six Months, without hope of being thereunto Restored, before the said Term be fully compleat.

**CXXXII.** *Proctors Prohibited the Oath In Animam Domini sui.*

**F**Orasmuch as in the Probate of Testaments and Suits for Administration of the Goods of Persons dying Intestate, the Oath usually taken by Proctors of Courts *In animam constituentis*, is found to be inconvenient: We do therefore Decree and Ordain, That every Executor or Suitor for Administration, shall Personally repair to the Judge in that behalf, or his Surrogate, and in his own Person (and not by Proctor) take the Oath accustomed in these cases. But if by reason of sickness or age, or any other just Let or Impediment, he be not able to make his Personal Appearance before the Judge: it shall be lawful for the Judge (there being Faith first made by a Credible Person, of the Truth of his said Hindrance or Impediment) to Grant a Commission to some Grave Ecclesiastical Person, abiding near the Party aforesaid, whereby he shall give Power and Authority to the said Ecclesiastical Person in his stead, to minister the accustomed Oath above mentioned, to the Executor or Suitor for such Administration, requiring his said Substitute, that by a faithful and trusty Messenger he certifie the said Judge truly and faithfully what he hath done therein. Lastly, we Ordain and Appoint, That no Judge or Register, shall in any wise receive for the Writing, Drawing or Sealing of any such Commission,

Commission, above the Sum of Six shillings and eight pence; whereof one Moiety to be for the Judge, and the other for the Register of the said Court.

CXXXIII. *Proctors not to be clamorous in Court.*

**F**Orasmuch as it is found by Experience, that the loud and confused Cries and Clamours of Proctors in the Courts of the Archbishop, are not only troublefom and offensive to the Judges and Advocates, but also give occasion to the standers by, of Contempt and Calumny toward the Court it self: that more Respect may be had to the Dignity of the Judge, than heretofore, and that Causes may more easily and commodiously be handled and dispatched, we charge and enjoyn, That all Proctors in the said Courts do especially intend, that the Acts be faithfully entred and set down by the Register, according to the Advice and Direction of the Advocate, that the said Proctors refrain loud Speech and Brabling, and behave themselves quietly and modestly, and that when either the Judges or Advocates, or any of them, shall happen to speak, they presently be silent, upon pain of Silencing for two whole Terms then immediately following every such Offence of theirs. And if any of them shall the second time offend herein, and after due Monition shall not reform himself; let him be for ever removed from his Practice.

## REGISTERS.

CXXXIV. *Abuses to be Reformed in Registers.*

**I**F any Register, or his Deputy, or Substitute whatsoever, shall receive any Certificate without the knowledge and consent of the Judge of the Court, or willingly omit to cause any person cited to appear upon any Court-day to be called, or unduly put off, and defer the Examination of Witnesses to be Examined by a Day set and assigned by the Judge, or do not obey and observe the judicial and lawful Monition of the said Judge, or omit to write, or cause to be written such Citations and Decrees as are to be put in execution and set forth before the next Court-day, or shall

not cause all Testaments exhibited into his Office, to be Registered within a convenient time, or shall set down or enact as decreed by the Judge any thing false, or conceited by himself, and not so ordered or decreed by the Judge, or in the Transmission of Processes to the Judge *Ad quem*, shall add, or insert any Falshood or Untruth, or omit any thing therein, either by Cunning, or by gross Negligence, or in Causes of Instance, or promoted of Office, shall receive any Reward in favour of either party, or be of Counsel directly or indirectly with either of the parties in Suit, or in the execution of their Office shall do ought else maliciously, or fraudulently, whereby the said Ecclesiastical Judge or his Proceedings may be slandered or defamed: We Will and Ordain, That the said Register or his Deputy or Substitute, offending in all, or any of the Premises, shall by the Bishop of the Diocese be Suspended from the Exercise of his Office, for the space of one, two or three Months, or more, according to the Quality of his Offence, and that the said Bishop shall assign some other publick Notary to execute and discharge all things pertaining to his Office, during the time of his said Suspension.

**CXXXV.** *A certain Rate of Fees due to all Ecclesiastical Officers.*

**N**O Bishop, Suffragan, Chancellor, Commissary, Archdeacon, Official, nor any other exercising Ecclesiastical Jurisdiction whatsoever, nor any Register of any Ecclesiastical Courts, nor any Minister belonging to any of the said Officers or Courts, shall hereafter, for any Cause incident to their several Offices, take or receive any other or greater Fees, than such as were certified to the most Reverend Father in God, *John*, late Archbishop of *Canterbury*, in the Year of our Lord God, One thousand five hundred ninety and seven, and were by him Ratified and Approved, under pain that every such Judge, Officer or Minister offending herein shall be Suspended from the Exercise of their several Offices, for the space of six Months for every such Offence. Always provided, that if any Question shall arise concerning the certainty of the said Fees or any of them, then those Fees shall be held for lawful, which the Archbishop of *Canterbury* for the time being shall under his Hand approve, except the Statutes of this Realm before made, do



in any particular Case express some other Fees to be due. Provided furthermore, that no Fee or Money shall be received either by the Archbishop, or any Bishop or Suffragan, either directly or indirectly, for admitting of any into Sacred Orders, nor that any other person or persons under the said Archbishop, Bishop or Suffragan, shall for Parchment, Writing, Wax, Sealing, or any other respect thereunto appertaining, take above Ten shillings, under such pains as are already by Law prescribed.

CXXXVI. *A Table of the Rates and Fees to be set up in Courts and Registries.*

**W**E do likewise constitute and appoint, That the Registers belonging to every such Ecclesiastical Judge, shall place two Tables, containing the several Rates and Sums of all the said Fees: one in the usual Place or Consistory where the Court is kept, and the other in his Registry, and both of them in such sort, as every man, whom it concerneth, may without difficulty come to the View and Perusal thereof, and take a Copy of them; the same Tables to be so set up before the Feast of the Nativity next ensuing. And if any Register shall fail to place the said Tables according to the Tenour hereof, he shall be Suspended from the execution of his Office, until he cause the same to be accordingly done: and the said Tables being once set up, if he shall at any time remove or suffer the same to be removed, hidden or any way hindered from sight, contrary to the true meaning of this Constitution, he shall for every such Offence be Suspended from the Exercise of his Office for the space of Six months.

CXXXVII. *The whole Fees for shewing Letters of Orders, and other Licences, due but once in every Bishops time.*

**F**Orasmuch as a chief and principal Cause and Use of Visitation is, that the Bishop, Archdeacon or other assigned to Visit, may get some good knowledge of the State, Sufficiency and Ability of the Clergy, and other persons whom they are to Visit: We think it convenient, that every Parson, Vicar, Curate, School-master, or other Person Licensed whosoever, do at the Bishops first Visitation, or at the next Visitation after his Admission, shew and exhibit unto him his Letters of Orders, Institution and In-

duction, and all other his Dispensations, Licences or Faculties whatsoever, to be by the said Bishop either allowed, or (if there be just cause) disallowed and rejected: and being by him approved, to be, as the Custom is, signed by the Register; and that the whole Fees accustomed to be paid in the Visitations in respect of the Premises, be paid only once in the whole time of every Bishop, and afterwards, but half of the said accustomed Fees, in every other Visitation, during the said Bishops Continuance.

## A P P A R I T O R S.

CXXXVIII. *The Number of Apparitors restrained.*

**F**Orasmuch as we are desirous to redress such Abuses and Aggrievances as are said to grow by Somners or Apparitors; we think it meet that the multitude of Apparitors be (as much as is possible) abridged or restrained: Wherefore we Decree and Ordain, That no Bishop or Archdeacon, or their Vicars or Officials, or other inferiour Ordinaries, shall depute or have more Apparitors to serve in their Jurisdictions respectively, than either they or their Predecessors were accustomed to have Thirty years before the Publishing of these our present Constitutions. All which Apparitors shall by themselves faithfully execute their Offices, neither shall they, by any colour or pretence whatsoever, cause or suffer their Mandates to be executed by any Messengers or Substitutes, unless it be upon some good cause to be first known and approved by the Ordinary of the place. Moreover, they shall not take upon them the Office of Promoters or Informers for the Court, neither shall they exact more or greater Fees than are in these our Constitutions formerly prescribed. And if either the number of the Apparitors deputed, shall exceed the aforesaid Limitation, or any of the said Apparitors shall offend in any of the Premises, the persons deputing them, if they be Bishops, shall, upon Admonition of their Superiour, discharge the persons exceeding the number so limited: if inferiour Ordinaries, they shall be Suspended from the execution of their Office until they have dismissed the Apparitors by  
them

them so deputed, and the parties themselves so deputed shall for ever be removed from the Office of Apparitors: and if being so removed, they desist not from the Exercise of their said Offices, let them be punished by Ecclesiastical Censures as Persons Contumacious. Provided, that if upon Experience the number of the said Apparitors be too great in any Diocese in the judgment of the Archbishop of *Canterbury* for the time being, they shall by him be so abridged as he shall think meet and convenient.

## Authority of SYNODS.

CXXXIX. *A National Synod the Church Representative.*

**W**Hosoever shall hereafter affirm, that the sacred Synod of this Nation in the Name of *Christ*, and by the Kings Authority assembled, is not the true Church of *England* by Representation, let him be Excommunicated, and not restored until he repent and publicly revoke that his wicked Error.

CXL. *Synods conclude as well the absent as the present.*

**W**Hosoever shall affirm, That no manner of person, either of the Clergy or Laity, not being themselves particularly assembled in the said Sacred Synod, are to be subject to the Decrees thereof in Causes Ecclesiastical (made and ratified by the Kings Majesties supream Authority) as not having given their Voices unto them; let him be Excommunicated, and not restored until he repent and publicly revoke that his wicked Error.

CXLI. *Depravers of the Synod censured.*

**W**Hosoever shall hereafter affirm, That the Sacred Synod, assembled as aforesaid, was a company of such persons as did conspire together against godly and religious Professors of the Gospel: and that therefore both they and their Proceedings in making of Canons and Constitutions in Causes Ecclesiastical by the Kings Authority as aforesaid, ought to be despised and contemned, the same being ratified, confirmed and enjoined by the said Regal Power, Supremacy and Authority: let them be Excommunicated, and not restored until they repent and publicly revoke that their wicked Error.





WE of Our Princely Inclination, and Royal Care for the Maintenance of the present Estate and Government of the Church of *England*, by the Laws of this Our Realm now Settled and Established, having diligently, with great Contentment and Comfort, read and considered of all these their said Canons, Orders, Ordinances, and Constitutions agreed upon, as is before expressed; and finding the same such, as We are perswaded will be very profitable, not only to Our Clergy, but to the whole Church of this Our Kingdom, and to all the true Members of it, (if they be well observed) Have therefore for Us, Our Heirs and Lawful Successors, of Our especial Grace, certain Knowledge, and meer Motion given, and by these Presents do give Our Royal Assent, according to the Form of the said Statute or Act of Parliament aforesaid, to all and every of the said Canons, Orders, Ordinances and Constitutions, and to all and every thing in them contained, as they are before written.

And furthermore, We do not only by Our said Prerogative Royal, and Supream Authority in Causes Ecclesiastical, Ratifie, Confirm, and Establish, by these Our Letters Patents, the said Canons, Orders, Ordinances and Constitutions, and all and every thing in them contained, as is aforesaid; but do likewise Propound, Publish, and straightway Enjoyn and Command by Our said Authority, and by these Our Letters Patents, the same to be diligently observed, executed, and equally kept by all Our Loving Subjects of this Our Kingdom, both within the Province of *Canterbury* and *York*, in all Points wherein they do or may concern every or any of them, according to this Our Will and Pleasure hereby signified and expressed: And that likewise for the better Observation of them, every Minister, by what Name or Title soever he be called, shall in the Parish-Church or Chapel where he hath Charge, read all the said Canons, Orders, Ordinances and Constitutions once every Year, upon

upon some *Sundays* or *Holy-days* in the Afternoon before Divine Service, dividing the same in such sort, as that the one half may be Read one Day, and the other another Day: The Book of the said Canons to be provided at the Charge of the Parish betwixt this and the Feast of the Nativity of Our Lord God next ensuing: Straightly charging and commanding all Archbishops, Bishops, and all other that exercise any Ecclesiastical Jurisdiction within this Realm, every Man in his place, to see, and procure (so much as in them lieth) all and every of the same, Canons, Orders, Ordinances and Constitutions to be in all Points duly observed, not sparing to execute the Penalties in them severally mentioned, upon any that shall wittingly or wilfully break, or neglect to observe the same, as they tender the Honour of God, the Peace of the Church, the Tranquillity of the Kingdom, and their Duties and Service to Us their King and Sovereign.

*In Witness, &c.*

The

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- 138 **T**HE *Number of Apparitors restrained.* 86

## Authority of Synods.

- 139 **A** *National Synod the Church representative.* 87  
 140 *Synods conclude as well the absent as the present.* ib.  
 141 *Depravours of the Synod censured.* ib.

An

*An ADMONITION to all such as shall  
intend hereafter to enter the State of Ma-  
trimony Godly and Agreeably to LAWS.*

**F**irst, That they Contract not with such Persons as be hereafter expressed, nor with any of like Degree, against the Law of God, and the Laws of the Realm.

Secondly, That they make no Secret Contracts, without Consent or Counsel of their Parents or Elders, under whose Authority they be, contrary to Gods Laws and Mans Ordinances.

Thirdly, That they Contract not anew with any other upon Divorce and Separation made by the Judge for a time, the Laws yet standing to the contrary.

**M**Arriage is honourable among all men, and the bed undefiled. But Whoremongers and Adulterers God will judge. Heb. 13. 4.

To avoid Fornication let every man have his wife, and let every woman have her husband. He that cannot contain, let him marry: For better it is to marry than to burn. 1 Cor. 7. 2, 9.

Unto the Married I command, not I, but the Lord: Let not the wife depart from her husband, but if she depart, let her remain unmarried, or be reconciled unto her husband. And let not the husband put away his wife. 1 Cor. 7. 10, 11.

I. **I**T is to be noted, that those Persons which be in the direct Line ascendent and descendent, cannot marry together, although they be never so far asunder in Degree.

II. It is also to be noted, that Consanguinity and Affinity (Letting and Dissolving Matrimony) is Contracted as well in them and by them which be of Kindred by the one side, as in and by them which be of Kindred by both sides.

III. *Item*, That by the Laws, Consanguinity and Affinity (Letting and Dissolving Matrimony) is Contracted as well by unlawful Company of Man and Woman, as by lawful Marriage.

IV. *Item*,



IV. *Item*, In Contracting betwixt Persons doubtful, which be not exprest in this Table, it is most sure, first to Consult with Men Learned in the Laws, to understand what is Lawful, what is Honest and Expedient, before the finishing of their Contracts.

V. *Item*, That no Parson, Vicar or Curate, shall Solemnize Matrimony out of his or their Cure, or Parish-Church or Chapel, and shall not Solemnize the same in Private Houses, nor Lawless and Exempt Churches, under the Pains of the Law forbidding the same. And that the Curate have their Certificates, when the Parties dwell in divers Parishes.

VI. *Item*, The Banns of Matrimony ought to be openly Denounced in the Church by the Minister three several *Sundays* or *Festival days*, to the end that who will and can alledge any Impediment, may be heard, and that Stay may be made till further Trial, if any Exception be made there against it upon sufficient Caution.

VII. *Item*, Who shall maliciously object a frivolous Impediment against a Lawful Matrimony to disturb the same, is subject to the Pains of the Law.

VIII. *Item*, Who shall presume to Contract in the Degrees Prohibited (though he do it ignorantly) besides that the Fruit of such Copulation may be judged unlawful, is also Punishable at the Ordinaries Discretion.

IX. If any Minister shall Conjoyn any such, or shall be present at such Contracts making, he ought to be Suspended from his Ministry for Three years: and otherwise to be Punished according to the Laws.

X. *Item*, It is further Ordained, That no Parson, Vicar, nor Curate do Preach, Treat or Expound, of his own voluntary Invention, any Matter of Controversie in the Scriptures, if he be under the Degree of a Master of Arts, except he be Licensed by his Ordinary thereunto, but only for the Instruction of the People read the Homilies already set forth, and such other Form of Doctrine as shall be hereafter by Authority Published: And shall not Innovate nor Alter any thing in the Church, or use any old Rite or Ceremony, which be not set forth by Publick Authority.

None shall come near to any of the kindred of his flesh to uncover their shame: I am the Lord. *Levit. 18. 6.*

A Man may not marry his

<i>Secundus gradus in linea recta ascendente.</i>		
Con.	Avia	1 Grandmother
af.	Avi Relicta	2 Grandfathers wife
af.	Profocrus, vel focrus magna.	3 Wifes Grandmother.
<i>Secundus gradus inequalis in linea transversali ascendente.</i>		
Con.	Amita	4 Fathers sister
Con.	Matertera	5 Mothers sister
af.	Patruī relictā	6 Fathers brothers wife
af.	Avunculi relictā	7 Mothers brothers wife
af.	Amita uxoris	8 Wifes fathers sister
af.	Matertera uxoris.	9 Wifes mothers sister.
<i>Primus gradus in linea recta ascendente.</i>		
Con.	Mater	10 Mother
af.	Noverca	11 Stepmother
af.	Socrus.	12 Wifes mother.
<i>Primus gradus in linea recta descendente.</i>		
Con.	Filia	13 Daughter
af.	Privigna	14 Wifes daughter
af.	Nurus.	15 Sons wife.
<i>Primus gradus aequalis in linea transversali.</i>		
Con.	Soror	16 Sister
af.	Soror uxoris	17 Wifes sister
af.	Fratris relictā.	18 Brothers wife.
<i>Secundus gradus in linea recta descendente.</i>		
Con.	Neptis ex filio	19 Sons daughter
Con.	Neptis ex filia	20 Daughters daughter
af.	Pronurus, i. e. relictā nepotis ex filio	21 Sons sons wife.
af.	Pronurus, i. e. relictā nepotis ex filia	22 Daughters sons wife
af.	Privigni filia	23 Wifes sons daughter
af.	Privignæ filia.	24 Wifes daughters daughter.
<i>Secundus gradus inequalis in linea transversali descendente.</i>		
Con.	Neptis ex fratre	25 Brothers daughter
Con.	Neptis ex sorore	26 Sisters daughter
af.	Nepotis ex fratre relictā	27 Brothers sons wife
af.	Nepotis ex sorore relictā	28 Sisters sons wife
af.	Neptis uxoris ex fratre	29 Wifes brothers daughter
af.	Neptis uxoris ex sorore.	30 Wifes sisters daughter.

A Woman

A Woman may not marry with her

<i>Secundus gradus in linea recta ascendente.</i>		
Con.	Avus	1 Grandfather
af.	Aviæ relictus	2 Grandmothers husband
af.	Prolocer, vel focer magnus.	3 Husbands grandfather.
<i>Secundus gradus inæqualis in linea transversali ascendente.</i>		
Con.	Patruus	4 Fathers brother
Con.	Avunculus	5 Mothers brother
af.	Amitæ relictus	6 Fathers sisters husband
af.	Materteræ relictus	7 Mothers sisters husband
af.	Patruus mariti	8 Husbands fathers brother
af.	Avunculus mariti.	9 Husbands mothers brother.
<i>Primus gradus in linea recta ascendente.</i>		
Con.	Pater	10 Father
af.	Vitricus	11 Stepfather
af.	Socer.	12 Husbands father.
<i>Primus gradus in linea recta descendente.</i>		
Con.	Filius	13 Son
af.	Privignus	14 Husbands son
af.	Gener.	15 Daughters husband.
<i>Primus gradus æqualis in linea transversali.</i>		
Con.	Frater	16 Brother
af.	Levir	17 Husbands brother
af.	Sororis relictus.	18 Sisters husband.
<i>Secundus gradus in linea recta descendente.</i>		
Con.	Nepos ex filio	19 Sons son
Con.	Nepos ex filia	20 Daughters son
af.	Progener, i. e. relictus neptis ex filio	21 Sons daughters husband
af.	Progener, i. e. relictus neptis ex filia.	22 Daughters daughters husband (band)
af.	Privigni filius	23 Husbands sons son
af.	Privignæ filius.	24 Husbands daughters son.
<i>Secundus gradus inæqualis in linea transversali descendente.</i>		
Con.	Nepos ex fratre	25 Brothers son
Con.	Nepos ex sorore	26 Sisters son (band)
af.	Neptis ex fratre relictus	27 Brothers daughters husband
af.	Neptis ex sorore relict. (fratre	28 Sisters daughters husband
af.	Leviri filius, i. e. nepos mariti ex	29 Husbands brothers son
af.	Gloris filius, i. e. nepos mariti ex sorore.	30 Husbands sisters son.

Set forth by the most Reverend Father in God, Matthew Parker, Archbishop of Canterbury, Primate of England and Metropolitan. 1563.



*INJUNCTIONS Given by the  
Kings Majesty to the Archbishops of this  
Realm, To be Communicated by them to the  
Bishops, and the rest of the Clergy. Anno  
Dom. 1694.*

*To the Most Reverend Father in God, Our Right  
Trusty and Right Entirely beloved Counsellor,  
Thomas Lord Archbishop of Canterbury:  
And to the Most Reverend Father in God,  
John Lord Archbishop of York.*

**WILLIAM R.**



Most Reverend Father in God, Our Right  
Trusty and Right Entirely beloved Coun-  
sellor; and Most Reverend Father in  
God; We Greet you well. We being  
very sensible, that nothing can more ef-  
fectually conduce to the Honour and  
Glory of God, and the Support of the  
Protestant Religion, than the Protecting and Maintain-  
ing of the Church of *England*, as it is by Law Established;  
which We are resolved to do to the utmost of Our Power;  
Have therefore, upon mature Deliberation with you and  
other Our Bishops, by virtue of Our Royal and Su-  
preme Authority, thought fit, with the Advice of Our  
Privy Council, to Ordain and Publish the following In-  
junctions.

I. That

I. **T**hat the 34<sup>th</sup> and 35<sup>th</sup> Canons concerning Ordinations be strictly observed. *An. Do.*  
1603.

II. That every Person, to be admitted to Holy Orders, do signify his Name and the Place of his Abode to the Bishop Fourteen Days before he is Ordained, to the end that enquiry may be made into his Life and Conversation. And that he appear at the furthest on *Thursday* in *Ember-Week*, that so such, who upon Examination shall be found fit, may have time to prepare themselves by Fasting and Prayer, before the day of Ordination.

III. That every Bishop shall be well satisfied, that all Persons that are to be Ordained have a real Title with a sufficient Maintenance, according to the 33<sup>th</sup> Canon, in which Matter We Require the Bishops to use an especial Care. *An. Do.*  
1603.

IV. That a Certificate of the Age of the Person to be Ordained, be brought, if it can be, out of the Parish-Register, or at least a Certificate very well Attested.

V. That the Part of the 34<sup>th</sup> Canon, which relates to the giving of Certificates concerning the Lives and Manners of those who are to be Ordained, be strictly looked to. And that the Bishops lay it on the Consciences of the Clergy, that they Sign no Certificates, unless, upon their own Knowledge, they judge the Persons to be duly Qualified. *An. Do.*  
1603.

VI. That every Bishop shall transmit, between *Michaelmas* and *Christmas*, to the Archbishop of the Province, a List of all such Persons as have been Ordained by him during that year, according to the Constitutions in the Year 1584. in order to be put in a Publick Register, which shall be prepared by you for that Use. *Articuli*  
*pro Clero.*

VII. That the Bishops shall reside in their Dioceses, and shall take Care to oblige their Clergy to such Residence as the Laws of the Land and the Canons do require, particularly the 41<sup>st</sup> Canon. *An. Do.*  
1603.

An. Do.  
1603.

VIII. That they who keep Curates, have none but such as are Licensed by the Bishop of the Diocese, or in exempt Jurisdictions by the Ordinary of the Place having Episcopal Jurisdiction, as is required both by the Act of Uniformity and the 48<sup>th</sup> Canon, that so when the Incumbent does not Reside, the Bishop, or such Ordinary, may know how the Cure is Supplied; And that no Person shall presume to serve any Cure without Licence from the Bishop, or such Ordinary, upon pain of Suspension.

IX. That you use your most effectual Endeavours to suppress the great Abuses occasioned by Pluralities, and restrain them as much as you can, except where the Parishes lie near one another, and the Livings are small: That all Qualifications be carefully examined: We being determined to have no Chaplains to be qualified by Us, but such as are admitted to attend upon Us. And that due Caution be taken before any Faculty is granted. And that such Persons, as are legally qualified, shall reside at least two Months in the Year in each of their Livings; and provide a Curate to serve where they are not in Person, with a due Maintenance to be determin'd by the Bishop of the Diocese, unless the two Parishes lie so near, that the Incumbent can constantly serve both Cures.

An. Do.  
1603.

X. That the Bishops shall look to the Lives and Manners of their Clergy, that they may be in all things regular and exemplary, according to the 75<sup>th</sup> Canon.

XI. That the Bishops do use their utmost Endeavour to oblige their Clergy to have publick Prayers in the Church, not only on Holy-days and Litany-days, but as often as may be, and to celebrate the Holy Sacrament frequently.

XII. That the Bishops shall require the Clergy to use their utmost Endeavours, that the Lord's day be Religiously observed. That they set a good Example to their People, and exhort them frequently to their Duty herein.

XIII. That



XIII. That the Bishops remind their Clergy to visit the Sick frequently, and require them to perform that Duty with great Care and Diligence according to the 67<sup>th</sup> Canon.

An. Do.  
1603.

XIV. That Catechizing be duly perform'd according to the 59<sup>th</sup> Canon.

An. Do.  
1603.

XV. That the Bishops be careful to Confirm, not only in their Triennial Visitations, but at other convenient Seasons.

XVI. That care be taken, that the Archdeacons make their Visitations personally; and that, as much as may be, they live within the Bounds of their Jurisdiction, and do their Duty according to the Canons.

XVII. That no Commutation of Penance shall be made, but by the express Order and Directions of the Bishop himself, which shall be declared in open Court. And that the Commutation-Money shall be applied only to Pious and Charitable Uses, according to the *Articuli pro Clero* made in the year 1584. and the Constitutions made in the year 1597.

XVIII. That no Licence for Marriage without Banns shall be granted by any Ecclesiastical Judge, without first taking the Oaths of two sufficient Witnesses, and also sufficient Security for performance of the Conditions of the Licence, according to the 102<sup>d</sup> and 103<sup>d</sup> Canons.

An. Do.  
1603.

**T**Hese Injunctions We do require you to transmit to the Bishops of your respective Provinces, to be by them communicated to their Clergy, and to be strictly observed, and often inquired after both by you and them. For as We Esteem it the chief part of Our Princely Care to promote true Religion, as it is established in this Church; and in order thereunto We have determin'd not to dispose of any Church-Preferments in Our Gift, but to such of Our Clergy as We shall have reason to believe do live most exemplarily, and Preach and Watch most faithfully over

the People committed to their Charge; So We assure Our Self, that these Our pious Intentions will be effectually seconded by you and the rest of Our Bishops; And that you will, without Favour or partial Affection, study to suppress Impiety and Vice, and to reform all Disorders, as far as in you lies; Well knowing that nothing will so much advance the great ends of Religion, and so certainly secure and establish this Church, as the exemplary Lives and faithful Labours of those who minister in it. And so We Commend Our Self to your Prayers, and bid you very heartily Farewell.

*Given at Our Court at Kensington the Fifteenth Day of February, 1694. in the Seventh year of Our Reign.*

**By His Majesties Command,**

**SHREWSBURY.**

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**DIREC-**

**DIRECTIONS** to Our Archbishops and Bishops, for the Preserving of Unity in the Church, and the Purity of the Christian Faith, concerning the Holy Trinity. Anno Dom. 1695.

**WILLIAM R.**

**M**ost Reverend, and Right Reverend Fathers in God, We Greet you well. Whereas We are given to understand, That there have of late been some Differences among the Clergy of this Our Realm about their Ways of Expressing themselves in their Sermons and Writings, concerning the Doctrine of the Blessed Trinity, which may be of dangerous Consequence, if not timely Prevented; We therefore, out of Our Princely Care and Zeal for the Preservation of the Peace and Unity of the Church, together with the Purity of the Christian Faith, have thought fit to send you these following Directions, which We straightly Charge and Command you to Publish, and to see that they be Observed within your several Dioceses.

I. **T**hat no Preacher whatsoever, in his Sermon or Lecture, do presume to deliver any other Doctrine concerning the Blessed Trinity, than what is contained in the Holy Scriptures, and is agreeable to the Three Creeds and the Thirty nine Articles of Religion.

II. That in the Explication of this Doctrine they carefully avoid all new Terms, and confine themselves to such ways of Expression as have been commonly used in the Church.

III. That Care be taken in this Matter, especially to observe the Fifty third Canon of this Church which forbids publick Opposition between Preachers, and that above all things they abstain from bitter Invectives and Scurrilous Language against all Persons whatsoever.

IV. That



IV. That the foregoing Directions be also observed by those, who write any thing concerning the said Doctrine.

And whereas We also understand, That divers Persons, who are not of the Clergy, have of late presumed, not only to Talk and to Dispute against the Christian Faith, concerning the Doctrine of the Blessed Trinity, but also to Write and Publish Books and Pamphlets against the same, and industriously spread them through the Kingdom, contrary to Our known Laws Established in this Realm; We do therefore strictly Charge and Command you, together with all other Means suitable to your Holy Profession, to make use of your Authority according to Law, for the Repressing and Restraining of all such exorbitant Practices. And for your Assistance We will give Charge to Our Judges, and all other Our Civil Officers, to do their Duty herein, in Executing the Laws against all such Persons as shall by these Means give Occasion of Scandal, Discord and Disturbance in Our Church and Kingdom.

*Given at Our Court at Kensington the Third Day of February, 1695. In the Seventh Year of Our Reign.*

By His Majesties Command,

**SHREWSBURY.**

*His*

*His Grace the Archbishop of Canterbury's Letter to the Right Reverend the Lords Bishops of his Province, July the 16th. 1695.*

*My very Good Lord,*

**H**AVING well considered the following Particulars, together with such of our Brethren, as were in or near *London*, and believing them to be Means very proper for the promoting the Glory of God, and the Edification of his Church, I do hereby recommend them to You, as I have also done to the rest of the Bishops of this Province, desiring You and Them, to see them carefully observ'd, in Your respective Dioceses.

In the first place, It is the King's Pleasure, That You take especial care concerning the late Act against prophane Cursing and Swearing; not only, that it be publickly Read, as the Law has in that case provided, but that the Clergy be directed, both in their Catechizing and Sermons, to insist often upon those Points, to the end, that by God's Blessing upon their faithful Endeavours, a stop may be put to those execrable Wickednesses, which, if they be suffer'd to continue, will bring down God's heavy Judgments upon this Church and Nation.

Secondly, There are also other Acts to be read publickly in Churches, which yet are not read (as I understand) in many places. I desire you to remedy that neglect.

3 *Fac. 1.*  
c. 1. &c.  
See the  
King's Letter,  
*Anno*  
1689.  
Sect. 7.

Thirdly, It seems very fit, that You require Your Clergy, in their Prayer before Sermon, to keep to the Effect of the 55th. Canon. It being commonly reported, that it is the manner of some in every

Canon. 55.  
*An. 1603.*

every Diocese, either to use only the Lord's Prayer (which the Canon prescribes as the Conclusion of the Prayer, and not the whole Prayer) or at least to leave out the King's Titles, and to forbear to pray for the Bishops, as such.

Fourthly, I commend to Your Care the Preaching of Your Clergy in the Afternoons upon Catechetical Heads, both that the People may be the better rooted, and grounded in the Faith, and also kept from other Assemblies.

Art. An.  
1564. for  
cert. Ord.  
in Eccl.  
Pol.

A Fifth Particular recommended to You, is, That You be very careful in the giving of Institutions; and particularly, "That You use good and diligent Examination and Care to foresee and prevent all "Simoniackal Pacts or Covenants with the Patrons, or "the Presentors, for the Spoil of their Glebe, "Tythes, or Mansion-houses, and in especial manner those Artificial Bargains, which are made by Bonds of Resignation.

A Sixth is, The causing the Stipends of Curates to be proportioned to the Value of the Benefice, and the Greatness of the Duty required of them; especially where the Incumbent is a Pluralist, and cannot constantly reside in Person: That the Service of God may not suffer by the Employing of such Ignorant and Scandalous Men, as these Incumbents generally procure, who chuse to have such for their Curates, as will serve for the meanest Salaries.

A Seventh is, The preventing of Dilapidations, especially where Pluralists do not keep constant Residence; towards which, frequent Views of Chancels and Parsonage and Vicaridge-houses by Your Archdeacon or Archdeacons or other Officers, and Reports made to You upon those Views will much conduce. And as for such, who upon any Pretences whatsoever, desire a Dispensation for Non-residence, I intreat You not to grant it to any of them, without their giving sufficient Security to keep their Chancels and Parsonage or Vicaridge-houses



houses in good Repair, if they be so already; or if not, to put them in good Repair with all convenient speed, and to keep them so for the future.

The Eighth is, Your causing the Clergy to pursue very carefully the end of the Eighty seventh Canon, relating to Terriers of Glebe-Lands, and other Possessions belonging to Churches, for want of which, great Controversies daily arise, and the Rights of the Church are often lost.

The Ninth is, Your Hindring (as much as in Can. 128. You lies) all such from being Surrogates, who are An. 1603. not qualified by the Canon, and to see that none Vid. Art. be Instrumental in dispatching Licences of Mar- pro Clero. riage and Solemnization of Matrimony illegally, or Sect. 3, 4. & Can. in pronouncing the Sentences of Excommunication An. 1571. and Absolution, without such Solemnity as that Sect. For- ma Sent. great and weighty Affair requires. Excom- mun.

Tenthly, When any Minister removes out of Your Diocese into another, to any Cure of Souls, I desire You in a Letter to the Bishop, into whose Diocese he is going, to give a just Character of him. Also when any such Minister comes into your Diocese, not to admit him, but with the like Letter from his former Diocesan; or in a Vacancy, from the Guardian of the Spiritualities.

Eleventhly, I beseech You to think of, and to use all proper Methods, for the time to come, for the preventing of such from being admitted into Holy Orders, who are not likely to pursue the Sacred Ends of them. Some such Methods I here lay before You, desiring You to take them into Your consideration.

1st. That You take all possible care, that there be good School-masters in the several Publick Schools within Your Diocese, not Licensing any but such as upon Examination shall be found of sufficient Ability, and do exhibit very satisfactory Testimonials of their Temper and good Life; that so in the Education of Youth, especially of such as are design'd for Holy Orders, there may not be an ill Foundation laid.

2dly.

Can. 34.  
An. 1603.

2dly. That You Ordain no Man Deacon or Priest, who hath not taken some Degree in School in one of the Universities of this Realm, unless in some Extraordinary Case.

3dly. That You accept of no Letters Testimonial brought by Persons to be Ordained, unless there be a Clause inserted in them by the Testifiers, to this Effect: "That they believe them to be  
"Qualified for that Order, into which they desire  
"to be admitted.

Vid. Art.  
An. 1564.  
for cert.  
Ord. in  
Eccl. Pol.

4thly. That as soon as any apply to You for Holy Orders, You give timely Notice of this, at the place where the Person resides, or lately resided, that so the Exceptions against him (if any such there be) may come timely to Your Knowledge.

5thly. That when any Person comes to You to be Ordained, You lay it upon his Conscience to observe such Fasting as is prescrib'd upon *Ember-days*, and to give himself in most serious manner to Meditation and Prayer.

7<sup>th</sup> Injunct.  
A. 1694.  
Sect. 6.

After some competent time after every Ordination, whether *intra* or *extra Tempora*, at least between *Michaelmas* and *Christmas*, I desire You to send a Return, under Your Hand, attested by the Archdeacon, and such other Clergy-men as assisted at an Ordination, containing the Names and Surnames of all the Persons then Ordained, the place of their Birth, their Age, and Colledge where they were Educated, with the Degree they have taken in the University, the Title upon which they were Ordained, and upon whose Letters Dimissory, if they came out of another Diocese. And to subjoin a particular Account of all such as then offered themselves to Ordination, and were refused; as also of the Reasons for which they were refused. All which I undertake and promise, to cause to be Entred into a Leiger-Book for that purpose. By this Means counterfeit Orders may be detected, Men who come up for Preferment may be the better understood and distinguished; and such who have

have had the Misfortune either to lose their Orders, or to want them here, upon any emergent Occasion, may be in some measure helped.

And that the King may be the better enabled to give You His further Assistance in these and other Affairs of the Church, You are desired and required to comply with His Majesties Command to me signified, in giving me an account of what has been done in Your Diocese, in pursuance of His Injunctions, when You come next to Parliament; as also of the present State of it, in as particular a manner as You well can, that such Accounts may be laid before Him, in order to the Supplying of what is Wanting, and Rectifying of what is Amiss. Not doubting of Your Lordships Care and Zeal in these weighty Matters, I commend You, and all Your Affairs to the Blessing of God Almighty, and Remain

*Your very Loving*

*Friend and Brother,*

**Tho. Cantuar.**

*His*



*His Grace the Lord Archbishop of Canterbury's Letter to the Right Reverend the Lords Bishops of his Province, Apr. 4th. 1699.*

*Reverend Brother,*

**M**Y Writing to You, and the rest of our Brethren at this time, is occasion'd by a sensible Growth of Vice and Profaneness in the Nation: which, to the great Affliction of all good Men, appears not only in the corrupt Practices of *particular* Persons; but also in the Endeavours that are used to subvert the *general* Principles of our Holy Religion. And this with a boldness and openness, far beyond the Examples of past Times; so that if a speedy stop be not put to such *National* Provocations, we have just cause to fear they may bring down the heaviest Judgments of God upon Us; The preventing whereof belongs more immediately to us, who are the *Ministers of Christ*; and as such, are obliged to the utmost care and watchfulness in opposing these *Instruments of Satan*.

I doubt not, but many of the *Parochial Clergy* are sufficiently sensible both of their own Duty and the Danger we are in: In the Cities of *London* and *Westminster*, and other places, I am sure the good Effects of their Diligence have been very evident of late years. But in some Parts that are more remote, all of them may not so well understand either the *Arts* or the *Industry* of these Enemies of Religion: And therefore I thought it a Duty incumbent on the Station wherein Providence has placed me, to desire of You and the rest of our Brethren, to warn the Clergy under your Care,

of

of these Attempts against Religion and Virtue; and to excite them to a Diligence proportionable to the Danger; and to suggest to them such Methods as are most likely to work a *General Reformation*.

With this Request, I send You such Particulars as, in my Opinion, are very necessary to be pressed upon your Clergy for the attaining so desirable an End. As,

I. That in their own Lives, and the Government of their own Families, they would make themselves *Examples* of a sober and regular Conversation. It is the Apostles Reasoning, *If a man know not how to rule his own house* (and much more *his own Life and Actions*) *how shall he take care of the Church of God?* The true method of working a Reformation *abroad*, is to lay the Foundation *at home*; which alone can give our *Reproofs* a just Weight and Authority: but till that is done, no *Exhortations*, whether in publick or private, can either be offer'd with Decency, or receiv'd with Reverence.

II. To Piety, they should add *Prudence* in all their Actions and Behaviour: which even in *Private Christians* is a great Ornament to Religion; but in *Publick Teachers* is a most necessary qualification for the due discharge of their Ministry. A *Mildness* of temper, with a *Gravity* and *Calmness* in their Conversation, will not fail to gain them a general Love and Esteem among their Neighbours: and a discreet Caution in their *Words* and *Actions*, will preserve them from those little Imprudences that are sometimes so sensible an Obstruction to the good Endeavours of well-meaning Men. Persons in *Holy Orders* are not only bound, in the conduct of their Lives, to consider what is lawful or unlawful *in it self*, but also what is decent or indecent *in Them*, with respect to their *Character* and *Function*: *Abstaining from all appearance of evil; and giving no Offence in any thing, that the Ministry be not blamed.*

III. While Our *Enemies* are so very industrious in seeking out Objections against the Christian Religion; it becomes the *Clergy* (who are set apart for the Vindication of it) to be no less diligent in their Preparations for its Defence: By acquainting themselves thorowly with the rational grounds of Christianity, and the true state of such

Points as are the Subjects of our present Controversies; together with the Objections which are usually made by our Adversaries of all sorts, and the Effectual Answers that have been returned to them by so many Eminent Writers of our own Church: That so they may be ready, on all occasions, to do justice and honour to our Religion; and be able to expose the folly and ignorance of these Gain-saying Men. The Cause which God has put into our hands, is undoubtedly good; but the best Cause may suffer by the weakness of its Advocate: And when this happens in the matter of Religion, it gives the Adversary an occasion of Triumph, and is apt to stagger the Faith even of sincere and unprejudic'd Christians.

IV. It were to be wisht, that the Clergy of every Neighbourhood, would agree upon frequent *Meetings*, to consult for the good of Religion in general, and to advise with one another about any difficulties that may happen in their particular Cures. By what Methods any Evil Custom may most easily be broken; How a Sinner may be most effectually reclaimed; and (in general) How each of them in their several Circumstances may contribute most to the advancement of Religion. Such *Consultations* as these, besides the mutual benefit of advice and instruction, will be a natural means to excite the zeal of some, to reduce the over-eagerness of others to a due temper, and to provoke All to a Religious Emulation in the improvement of *Piety* and *Order* within their respective Parishes. And these *Meetings* might still be made a greater advantage to the Clergy in carrying on the *Reformation* of Mens *Lives* and *Manners*, by inviting the *Church-Wardens* of their several Parishes, and other pious Persons among the *Laity*, to join with them in the Execution of the most probable Methods that can be suggested for those good Ends. And we may very reasonably expect the happy Effects of such a Concurrence, from the Visible Success of that Noble Zeal wherewith so many about the great *Cities* in my Neighbourhood, do promote true *Piety*, and a *Reformation of Manners*. And therefore I desire you, that you will particularly excite your Clergy to the procuring such Assurances as these, for the more effectual discharge of their own Duty.



V. It would very much further and facilitate all their Endeavours of this kind, to gain over the persons who have the greatest *Esteem* and *Authority* in their Parishes, to a hearty concern for the honour of God and Religion: frequently suggesting to them the Obligation that God has laid upon them to be *Examples* to others; and the great good that it is in their power to do, by setting a Pattern of *regular Living*, and the unspeakable Mischief of their *irregular Behaviour*. For if once the better Sort can be brought to such a Seriousness and Sobriety, the rest will more easily follow; *Example* being the most powerful Instruction; and Experience teaching us that *Shame* and *Fear*, which arise from the *Authority* of such good Patterns, are commonly the most effectual restraints upon the meaner sort.

VI. Where any Person is obstinate in his Vices, and not to be reclaimed either by *Teaching* or *Example*, by *Exhortation* or *Reproof*; the *Ordinary* ought to be informed of it, that he may proceed to reclaim such by *Ecclesiastical Censures*: and where those are like to prove ineffectual, the *Civil Magistrate* must be applied to, and desired to proceed against them according to the Laws in those Cases provided. Which *Information* and *Request*, especially in the Case of such incorrigible Offenders, can be made by none so properly as by the *Clergy*; who may best be supposed to understand the necessity there is of having recourse to the *Civil Magistrate*. And since our *Law-givers* have Enacted these Temporal Punishments, on purpose to assist us in the discharge of our Ministry; it would be a great failing in us, not to make use of them, when all other Methods have been tried to little or no Effect.

VII. Every Pious Person of the Laity, should, if need be, be put in mind by the Clergy, that he ought to think himself obliged to use his best Endeavours to have such Offenders punished by the *Civil Magistrate*, as can no otherwise be amended. And that when he hears his Neighbour *swear* or *blaspheme* the Name of God, or sees him offend in *Drunkenness* or *Prophanation of the Lord's Day*, he ought not to neglect to give the Magistrate Notice of it: In such a Case to be called an *Informer*, will be so far from making any Man Odious in the Judgment of Sober Persons, that it will tend

to his Honour, when he makes it appear by his unblameable Behaviour, and the care he takes of *Himself* and his own *Family*, that he doth it purely for the glory of God, and the good of his Brethren. Such well-disposed persons as are resolved upon this, should be encouraged to meet as oft as they can, and to consult how they may most discreetly and effectually manage It in the Places where they live.

VIII. As in reforming the *Laity*, they ought to use the Assistance of the *Civil Magistrate*; so if any of their own *Brethren* be an irregular Liver, and cannot be reclaimed by brotherly Admonition, the *Neighbouring Clergy* should be strictly enjoined to make it known to their *Diocesan*, either by themselves or the *Archdeacon*, or by some other convenient way. That so the Offender may be Admonisht to live suitably to his Character; and if a bare Admonition will not do, he may be proceeded against by *Ecclesiastical Censures*; for the preventing such *Scandals* and *Mischiefs*, as will always accompany the irregular Life of a *Minister of the Gospel*.

IX. And whereas the Foundations of *Piety* and *Morality* are best laid at the beginning, in the Religious Education of *Children*; I cannot but wish that every one of the *Parochial Clergy* would be very diligent in *Catechizing* the Children under their Care; and not only so, but in calling upon them afterwards, as they grow up, to give such further Accounts of their Religion, as may be expected from a riper Age. That being thus carefully instructed in the *Faith* and *Duty* of a Christian, they also may teach their Children the same; and so *Piety*, *Virtue*, and *Goodness*, may for ever flourish in our Church and Nation.

These Directions, with such others of the same nature as will occur to you, I desire may be Transmitted by you to the Clergy of your Diocese; for the Religious Government of themselves, and their People, in these dangerous Times. So commending You and Them to the Blessing of God, I rest

Your Affectionate Brother,

Tho. Cantuar.

# Anno 5. ELIZ. Cap. 9.

## *An Act for Punishment of such Persons as shall Procure or Commit any Wilful Perjury.*

**W**Here in the Parliament holden at *Westminster* in the Two and thirtieth Year of the Reign of the late King of famous memory, King *Henry* the Eighth, amongst other things, It was Ordained, Enacted and Established, That no Person or Persons, of what Estate, Degree or Condition soever he or they were, should from thenceforth unlawfully suborn any Witness or Witnesses, by Letters, Rewards, Promises, or by any other sinister Labour or Means, for to maintain any Matter or Cause, or to the disturbance or hindrance of Justice, or to the procurement or occasion of any manner of Perjury by false Verdict or otherwise, in any of the Kings Courts of Chancery, the Star-Chamber, the *Whitehall*, or elsewhere within any of the Kings Dominions of *England* or *Wales*, or the Marches of the same, where any Person or Persons have, or from thenceforth should have Authority, by virtue of the Kings Commission, Patent or Writ, to hold Plea of Land, or to Examine, Hear or Determine any Title of Lands, or any Matter or Witnesses concerning the Title, Right or Interest of any Lands, Tenements or Hereditaments, upon pain of Forfeiture for every such Offence, Ten Pounds; the one Moiety thereof to be to the King, and the other to the Party that would Sue for the same, as by the same Estatute, amongst divers other things, more plainly it doth appear :

Sithence the making whereof, for that the said Penalty is so small towards the Offenders in that behalf, the said Offence of Subornation, and sinister Procurement of False Witnesses, hath nevertheless greatly increased and augmented, and by reason of the wilful Perjury committed by the same suborned Witnesses, divers and sundry of the Queen's Majesties Subjects have sustained Dishonour and



great Impoverishment, as well of their Lands and Tenements, as also of their Goods and Chattels:

Be it therefore Enacted by our Sovereign Lady the Queen, by the Assent of the Lords Spiritual and Temporal, and the Commons in this present Parliament Assembled, and by the Authority of the same, That all and every such person and persons, which at any time after the Tenth day of *April* next coming, shall unlawfully and corruptly procure any Witness or Witnesses, by Letters, Rewards, Promises, or by any other sinister and unlawful Labour or Means whatsoever, to commit any wilful and corrupt Perjury, in any Matter or Cause whatsoever, now depending, or which hereafter shall depend in Suit and Variance, by any Writ, Action, Bill, Complaint or Information, in any wise touching or concerning any Lands, Tenements or Hereditaments, or any Goods, Chattels, Debts or Damages, in any of the Courts before mentioned, or in any of the Queen's Majesties Courts of Record, or in any Leet, View of Frank-pledge or Law-day, Ancient Demean-Court, Hundred-Court, Court-Baron, or in the Court or Courts of the Stannery in the Counties of *Devon* and *Cornwall*; or shall likewise unlawfully and corruptly procure or suborn any Witness or Witnesses, which shall from and after the said Tenth day of *April* be Sworn to Testifie *In perpetuam rei memoriam*, That then every such Offender or Offenders, shall for his, hers, or their said Offence, being thereof lawfully Convicted or Attainted, Lose and Forfeit the Sum of Fourty Pounds.

And if it happen any such Offender or Offenders so being Convicted or Attainted, as aforesaid, not to have any Goods or Chattels, Lands or Tenements, to the value of Fourty Pounds, That then every such Person so being Convicted or Attainted of any the Offences aforesaid, shall for his or their said Offence, suffer Imprisonment by the space of One half Year without Bail or Mainprize, and to stand upon the Pillory the space of One whole Hour, in some Market-Town next adjoyning to the Place where the Offence was committed, in open Market there, or in the Market-Town it self where the Offence was committed.

And

And that no person or persons, being so Convicted or Attainted, to be from thenceforth received as a Witness to be Deposed and Sworn in any Court of Record within any of the Queen's Highness Dominions of *England, Wales*, or the Marches of the same, until such time as the Judgment given against the said person or persons shall be Reversed by Attaint or otherwise; and that upon every such Reversal, the Parties grieved to recover his or their Damages against all and every such person and persons as did procure the said Judgment, so Reversed, to be first given against them or any of them, by Action or Actions to be Sued upon his or their Case or Cases, according to the common Course of the Laws of this Realm.

And be it further Enacted by the Authority aforesaid, That if any person or persons after the said Tenth day of *April* next coming, either by the Subornation, Unlawful Procurement, sinister Perswasion, or means of any other, or by their own Act, Consent or Agreement, wilfully and corruptly commit any manner of wilful Perjury, by his or their Deposition in any of the Courts before mentioned, or being Examined *Ad perpetuam rei memoriam*, That then every person and persons so offending, and being thereof duly Convict or Attainted by the Laws of this Realm, shall for his or their said Offence, Lose and Forfeit Twenty Pounds, and to have Imprisonment by the space of Six Months without Bail or Mainprize; And the Oath of such person or persons so offending, from thenceforth not to be received in any Court of Record within this Realm of *England* or *Wales*, or the Marches of the same, until such time as the Judgment given against the said person or persons shall be reversed by Attaint or otherwise; And that upon every such Reversal, the Parties grieved to recover his or their Damages against all and every such person and persons as did procure the said Judgment so reversed to be given against them or any of them, by Action or Actions to be Sued upon his or their Case or Cases, according to the Course of the common Laws of this Realm.

And if it happen the said Offender or Offenders so offending, not to have any Goods or Chattels to the value of

Twenty Pounds, that then he or they to be set on the Pillory in some Market-place within the Shire, City or Borough where the said Offence shall be committed, by the Sheriff or his Ministers, if it shall fortune to be without any City or Town-Corporate; And if it happen to be within any such City or Town-Corporate, then by the said Head-Officer or Officers of such City or Town-Corporate, or by his or their Ministers, and there to have both his Ears nailed, and from thenceforth to be discredited and disabled for ever to be Sworn in any of the Courts of Record aforesaid, until such time as the Judgment shall be Reversed, and thereupon to recover his Damages in manner and form before mentioned.

The one Moiety of all which Sums of Money, Goods and Chattels, to be forfeited in manner and form aforesaid, to be to the Queen our Sovereign Lady, Her Heirs and Successors; and the other Moiety to such person or persons as shall be grieved, hindred or molested by reason of any the Offence or Offences before mentioned, that will Sue for the same by Action of Debt, Bill, Complaint, Information or otherwise, in any of the Queen's Majesties Courts of Record, in the which no Wager of Law, Essoin, Protection or Injunction to be allowed.

And be it also Enacted by the Authority aforesaid, That as well the Judge and Judges of every of the said Courts where any such Suit is or shall be, and whereupon any such Perjury is or shall happen to be committed, as also the Justices of Assizes and Goal-delivery, in their several Circuits, and the Justices of the Peace in every County within this Realm, or in *Wales*, at their Quarter-Sessions, both within the Liberties and without, shall have full Power and Authority, by virtue hereof, to Enquire of all and every the Defaults and Offences perpetrated, committed or done contrary to this Act, by Inquisition, Presentment, Bill or Information before them exhibited, or otherwise lawfully to hear and determine the same, and thereupon to give Judgment, award Process, and Execution of the same, according to the Course of the Laws of this Realm.

And



And be it further Enacted by the Authority aforesaid, That the Justices of Assize of every Circuit within this Realm, and elsewhere within the Queen's Dominions, shall in every County within their Circuits, two times in the Year, that is to say, in the time of their Sittings, make open Proclamation of this Estatute, or of the effect thereof, to the intent no person or persons shall be ignorant or miscongnisant of the Penalties therein contained.

Provided also, That this Act, nor any thing therein contained, shall not extend to any Spiritual or Ecclesiastical Court or Courts within this Realm of *England* or *Wales*, or the Marches of the same; But that all and every such Offender or Offenders, as shall offend in form aforesaid, shall and may be punished by such usual and ordinary Laws as heretofore hath been, and yet is used and frequented in the said Ecclesiastical Courts; Any thing in this present Act contained to the contrary in any wise notwithstanding.

Provided also, and be it further Enacted by the Authority aforesaid, That if any person or persons, upon whom any Procces out of any of the Courts of Record within this Realm or *Wales*, shall be Served to Testifie or Depose concerning any Cause or Matter depending in any of the same Courts, and having tendred unto him or them, according to his or their countenance or calling, such reasonable Sums of Money for his or their Costs and Charges, as having regard to the distance of the Places, is necessary to be Allowed in that behalf, do not appear according to the Tenour of the said Procces, having not a lawful and reasonable Let or Impediment to the contrary; that then the party in making default, to Lose and Forfeit for every such Offence, Ten Pounds, and to yield such further Recompence to the party grieved, as by the discretion of the Judge of the Court out of the which the said Procces shall be awarded, according to the Loss and Hindrance that the party which procured the said Procces shall sustain, by reason of the Non-appearance of the said Witness or Witnesses, the said several Sums to be Recovered by the party so grieved against the Offender or Offenders, by Action of Debt, Bill, Plaintiff,

Plaint, or Information, in any of the Queen's Majesties Courts of Records, in which no Wager of Law, Effoin or Protection to be allowed.

Provided always, That this Act, or any thing therein contained, shall not extend in any wise to restrain the Power and Authority given by Act of Parliament made in the time of King *Henry* the Seventh, to the Lord Chancellor of *England*, and others of the Kings Council for the time being, to examine and punish Riots, Routs, hainous Perjuries, and other Offences and Misdemeanings; which Lord Chancellor, and others sithence the making of the said Act, have most commonly used to Hear and Determine such Matters in the Court of *Westminster*, commonly called the Star-Chamber; nor to restrain the Power or Authority of the Lord President and Council in the Marches of *Wales*, or of the Lord President and Council in the North, nor of any other Judge, having absolute power to punish Perjury before the making of this Estatute; But that they and every of them shall and may proceed in the punishment of all Offences heretofore punishable, in such wise as they might have done, and used to do, before the making of this Act, to all purposes, so that they set not upon the Offender or Offenders less punishment than is contained in this Act. This Act to continue unto the end of the next Parliament. *Made perpetual, 29 Eliz. cap. 5.*

# Anno 3. Jac. I. Cap. 1.

*An Act for a Publick Thanksgiving to Almighty God every Year on the Fifth day of November.*

[ *To be read in Churches.* ]

**F**Orasmuch as Almighty God hath in all Ages shewed his Power and Mercy, in the Miraculous and Gracious Deliverance of his Church, and in the Protection of Religious Kings and States, and that no Nation of the Earth hath been blessed with greater benefits than this Kingdom now enjoyeth, having the true and free profession of the Gospel under our most Gracious Sovereign Lord King *James*, the most Great, Learned and Religious King that ever Reigned therein, enriched with a most hopeful and plentiful Progeny, proceeding out of his Royal Loyns, promising continuance of this Happiness and Profession to all Posterity: the which many malignant and devilish Papists, Jesuits and Seminary Priests, much envying and fearing, conspired most horribly, when the King's most Excellent Majesty, the Queen, the Prince, and all the Lords Spiritual and Temporal, and Commons should have been Assembled in the Upper House of Parliament upon the Fifth day of *November*, in the year of our Lord One thousand six hundred and five, suddenly to have Blown up the said whole House with Gun-powder; An invention so inhumane, barbarous and cruel, as the like was never before heard of, and was (as some of the principal Conspirators thereof confess) purposely devised and concluded to be done in the said House, that where sundry necessary and Religious Laws for preservation of the Church and State were made, which they falsely and slanderously term cruel Laws enacted against them and their Religion, both place and persons should be all destroyed and blown up at once, which would have turned to the utter ruine of this whole Kingdom, had it not pleased Almighty God, by inspiring the King's most Excellent Majesty with a Divine Spirit, to interpret some dark Phrases of a Letter shewed to his Majesty,



sty, above and beyond all ordinary Construction, thereby miraculously discovering this hidden Treason not many hours before the appointed time for the execution thereof: Therefore the King's most Excellent Majesty, the Lords Spiritual and Temporal, and all his Majesties faithful and loving Subjects, do most justly acknowledge this great and infinite Blessing to have proceeded meerly from God his great Mercy, and to his most holy Name do ascribe all Honour, Glory and Praise. And to the end this unfeigned Thankfulness may never be forgotten, but be had in a perpetual Remembrance, that all Ages to come may yield Praises to his Divine Majesty for the same, and have in memory *THIS JOYFUL DAY OF DELIVERANCE*:

Be it therefore Enacted by the King's most Excellent Majesty, the Lords Spiritual and Temporal, and the Commons in this present Parliament Assembled, and by the Authority of the same, That all and singular Ministers in every Cathedral and Parish-Church, or other usual place for Common Prayer within this Realm of *England* and the Dominions of the same, shall always upon the Fifth day of *November*, say Morning Prayer, and give unto Almighty God thanks for this most happy Deliverance; and that all and every person and persons inhabiting within this Realm of *England* and the Dominions of the same, shall always upon that day diligently and faithfully resort to the Parish-Church or Chapel accustomed, or to some usual Church or Chapel, where the said Morning Prayer, Preaching, or other Service of God shall be used, and then and there to abide orderly and soberly during the time of the said Prayers, Preaching, or other Service of God there to be used and ministred.

And because all and every person may be put in mind of his Duty, and be then better prepared to the said Holy Service, Be it Enacted by the Authority aforesaid, That every Minister shall give warning to his Parishioners publickly in the Church at Morning Prayer, the *Sunday* before every such Fifth day of *November*, for the due observation of the said day: And that after Morning Prayer or Preaching upon the said Fifth day of *November*, they read publickly, distinctly and plainly this present Act.

Anno

# Anno 3. Jac. I. Cap. 21.

## *An Act to restrain the Abuses of Players.*

**F**Or the preventing and avoiding of the great Abuse of the Holy Name of God, in Stage-plays, Enterludes, May-games, Shews, and such like, Be it Enacted by our Sovereign Lord the King's Majesty, and by the Lords Spiritual and Temporal, and the Commons in this present Parliament assembled, and by the Authority of the same, That if at any time or times after the end of this present Session of Parliament, any person or persons do or shall in any Stage-play, Enterlude, Shew, May-game or Pageant, jestingly or prophanely speak, or use the holy Name of God, or of Christ Jesus, or of the Holy Ghost, or of the Trinity, which are not to be spoken but with fear and reverence, shall forfeit for every such Offence by him or them committed, Ten pounds: The one moiety thereof to the King's Majesty, His Heirs and Successors, the other moiety thereof to him or them that will sue for the same in any Court of Record at *Westminster*, wherein no Effoin, Protection or Wager of Law shall be allowed.

Anno

# Anno 4. J A C. 1. Cap. 5.

## *An Act for Repressing the odious and loathsome Sin of Drunkenness.*

**W**Hereas the loathsome and odious Sin of Drunkenness is of late grown into common use within this Realm, being the Root and Foundation of many other Enormous Sins, as Blood-shed, Stabbing, Murder, Swearing, Fornication, Adultery, and such like, to the great Dishonour of God, and of our Nation, the Overthrow of many good Arts and manual Trades, the Disabling of divers Workmen, and the general Impoverishing of many good Subjects, abusively wasting the good Creatures of God :

Be it therefore Enacted by the King's most Excellent Majesty, the Lords Spiritual and Temporal, and Commons in this present Parliament Assembled, and by the Authority of the same, That all and every person or persons, which after Forty days next following the end of this present Session of Parliament, shall be Drunk, and of the same Offence of Drunkenness shall be lawfully Convicted, shall for every such Offence Forfeit and Lose Five Shillings of lawful Money of *England*, to be paid within one Week next after his, her or their Conviction thereof, to the hands of the Church-wardens of that Parish where the Offence shall be committed, who shall be accountable therefore to the use of the Poor of the same Parish : And if the said person or persons, so Convicted, shall refuse or neglect to pay the said Forfeiture, as aforesaid, then the same shall be from time to time Levied of the Goods of every such person or persons, so refusing or neglecting to pay the same, by Warrant or Precept from the same Court, Judge or Justices before whom the same Conviction shall be : And if the Offender or Offenders be not able to pay the said Sum of Five Shillings, then the Offender or Offenders shall be committed to the Stocks for every Offence, there to remain by the space of Six hours.

And



And be it further Enacted by the Authority aforesaid, That if any Constable, or any other inferiour Officer of that Parish or Place where the Offence shall be committed, to whom that shall be given in charge by the Precept of any Mayor, Bayliff, or other Head-Officer, or Justices of the Peace within their severall Limits, do neglect the due Correction of the said Offender, or the due Levying of the said Penalties, where Distress may be had, then every person so Offending, shall Forfeit the Sum of Ten Shillings of Current Money of *England*, to the use of the Poor of the same Parish or Place where the Offence shall be committed, to be Levied by way of Distress, by any other person or persons having Warrant from any Mayor, Bayliff, or other Head-Officer, Justices of Peace, or Court where any such Conviction shall be, and to be paid to the Church-wardens as before limited, who are also to account for the same to the use aforesaid.

And be it further Enacted by the Authority aforesaid, That if any person or persons within this Realm of *England*, or the Dominion of *Wales*, shall remain or continue Drinking or Tipling in any Inn, Victualling-house or Ale-house, being in the same City, Town, Village or Hamlet wherein the said person or persons (so remaining Drinking or Tipling) doth dwell and inhabit, at the time of such Drinking and Tipling, and the same being viewed and seen by any Mayor, or other Head-Officer, Justice or Justices of Peace within their severall Limits, or duly proved in such manner and form as is limited in and by one Act of Parliament, made in the First Session of this present Parliament, Intituled, *An Act to restrain the inordinate Haunting and Tipling in Inns, Ale-houses, and other Victualling-houses*, unless it be in such Case or Cases as be tolerated or excepted in the said Act, That then every person or persons so offending, shall Forfeit and Lose for every such Offence, the Sum of Three Shillings and Four Pence of current Money of *England*, to the use of the Poor of the Parish where the said Offence shall be committed, to be Levied by way of Distress, in such manner and form as is before appointed by this Act, for the Levying of the Penalty of Five Shillings for being Drunk : And if it happen that any Offender or  
Offenders

Offenders against the true intent of this Clause or Branch, being thereof lawfully Convicted, be not able to pay the said Forfeiture or Forfeitures, then it shall and may be lawful for any Mayor, Bayliff, or other Head-Officer, Justice or Justices of Peace, or Court where any such Conviction shall be, to punish the said Offender or Offenders, by setting him, her or them in the Stocks for every such Offence, by the space of Four hours.

For the more due Execution of this Statute, and for the better and more due proceeding against such Offenders, all Offences of Drunkenness, and of Excess and unmeasurable Drinking, Be it further Enacted by the Authority of this present Parliament, That all the Offences in this Act, and in the said former Act mentioned, shall be from time to time diligently enquired of, and presented before the Justices of Assises in their Circuit, Justices of the Peace in their Quarter or Ordinary Sessions, and before the Mayors, Bayliffs, or other Head-Officers of every City or Town-Corporate, who have power to enquire of Trespasses, Riots, Routs, Forces, and such like Offences, and in every Court-Leet, and thereupon such due proceeding shall be against the Offender and Offenders for their due Conviction in that behalf, as in such like Cases upon any Indictment or Presentment is used by the Laws of the Realm, or Customs of the City, Town or Place where such Presentment or Indictment shall be inquired of and found.

And it is further Enacted by the Authority aforesaid, That if any person or persons, being once lawfully Convicted of the said Offence of Drunkenness, shall after that be again lawfully Convicted of the like Offences of Drunkenness, That then every person and persons so secondly Convicted of the said Offence of Drunkenness, shall be bounden with two Sureties to our Sovereign Lord the King's Majesty, His Heirs and Successors, in one Recognizance or Obligation of Ten Pounds, with Condition to be from thenceforth of good Behaviour.

Be it further Enacted by the Authority aforesaid, That all Constables, Church-wardens, Head-boroughs, Tything-men, Ale-conners and Side-men, shall in their several Oaths

Oaths incident to their several Offices be charged in like sort to Present Offences contrary to this Statute.

Provided always, That this Act, or any thing therein contained, do not in any wise abridge or restrain the Ecclesiastical Power or Jurisdiction, but that all Ordinaries, and other Ecclesiastical Judges and Officers, shall and may proceed to enquire of, censure, and punish all such Offenders according to the Ecclesiastical Laws of this Realm, in such manner and form as before they lawfully might do; any thing in this Act to the contrary notwithstanding.

Provided also, That when any of the Offenders against the true intent of this Act, or any Branch or Article thereof, hath been once punished or corrected for his or her Offence, by any the ways and means before limited, That then the said Offender shall not be eftsoons punished or corrected for the same Offence, by any other ways or means.

Provided always, That this Act, or any thing therein contained, shall not be prejudicial to either of the two Universities of this Land, but that the Chancellor, Masters and Scholars, and the Successors of them, and either of them, may as fully use and enjoy all their Jurisdictions, Rights, Priviledges and Charters, as heretofore they have or might have done; Any thing in this Act to the contrary notwithstanding.

Provided always, That no person or persons shall be punished, impeached, or molested for any Offence mentioned in this Statute, unless he shall be for the same Offence Presented, Indicted, or Convicted within Six Months after such Offence committed: This Act to continue until the end of the First Session of the next Parliament, *Made perpetual* 21 Jac. 1. cap. 7.



## Anno 21. Jac. I. Cap. 7.

*An Act for the better Repressing of Drunkenness, and Restraining the inordinate Haunting of Inns, Ale-houses, and other Victualling-houses.*

**W**Hereas one Statute, Entituled, *An Act to Restrain the inordinate Haunting or Tipling in Inns, Ale-houses, and other Victualling-houses*, made in the first year of His Highness happy Reign of England; and another Statute, Entituled, *An Act to Repress the odious and loathsom Sin of Drunkenness*, made in the fourth year of His Highness Reign of England, were made to continue to the end of the first Session of the next Parliament, and by Experience have been found good and necessary Laws; Be it therefore Enacted, That the said Statutes, with the Alterations and Additions hereafter expressed, shall be put in due Execution, and continue for ever: And whereas by the said Statutes, Proof of two Witnesses is required, Be it Enacted, That Proof of one Witness from henceforth shall be allowed and taken for sufficient in that behalf; and that the voluntary Confession (before any such persons as by the said Act are Authorized to Minister the Oath) of any person offending either of the said Statutes, shall suffice to convince the person so offending; after such Confession, the Oath of the Party, so offending, shall and may be taken, and be a sufficient Proof against any other offending at the same time.

And be it further Enacted, That if any other person or persons, wheresoever his or their Habitation or Abiding be, shall at any time hereafter be found upon View, or his own Confession, or Proof of one Witness, to be Tipling in any Inn, Ale-house or Victualling-House, such person or persons shall be from henceforth adjudged and construed to be within the said Statutes, as if he or they had inhabited

inhabited and dwelt in the City, Town-Corporate, Market-Town, Village or Hamlet where the said Inn, Alehouse or Victualling-House is or shall be, where he or they shall be so found Tipling, and shall incur the like Penalty, and the same to be in such sort Levied and Disposed as in the said Act is expressed, concerning such as there inhabit: And the voluntary Confession of such person or persons so offending, before such as by the said Statutes are Authorized to Minister the Oath, shall suffice to convince themselves, and after such Confession, the Oath of such person or persons so Confessing, shall and may be taken by such as by the said Act have Authority to Minister an Oath, and shall be a sufficient Proof against any other offending at that time.

And be it further Enacted, That any Justice of Peace in any County, and any Justice of Peace, or other Head Officer in any City or Town-Corporate within their Limits respectively, shall from henceforth have Power and Authority, upon his own View, Confession of the Party, or Proof of one Witness upon Oath before him, which he by virtue of this Act shall have Power to Administer, to convince any person of the Offence of Drunkenness, whereby such person so Convict, shall incur the Forfeiture of Five shillings for every such Offence, and the same to be Levied, or the Offender otherwise punished, as in the said Statute is appointed: And for the Second Offence he shall become bound to the good Behaviour, as if he had been Convicted in open Sessions; any thing in the said former Statute made in the Fourth Year of His Majesties Reign to the contrary notwithstanding.

And be it further Enacted, That if any person being an Alehouse-keeper, or that shall at any time hereafter be an Alehouse-keeper, shall at any time hereafter be lawfully Convict for any Offence against any the Branches of either of the said two former Statutes, according to the Alterations and Additions therein contained, or against the true meaning of this present Statute, That every person so Convict, shall for the space of three years next ensuing the said Conviction, be utterly disabled to keep any such Ale-house.

And whereas in the said Statute made in the fourth year of His said Majesties Reign, Entituled, *An Act to repress the odious and loathsome Sin of Drunkenness*, Constables, Churchwardens, Head-boroughs, Tything-men, Ale-conners and Side-men, are appointed, in the Oaths incident to their Offices, to be likewise charged to Present the Offences contrary to the said Statute, Be it Enacted, That the said Oath shall always hereafter be also enlarged, and extend to Present all Offences done contrary to the Statute made in the first Session of Parliament held in the first year of His Highness Reign, Entituled, *An Act to restrain the inordinate Haunting and Tipling in Inns and Ale-houses, and other Victualling-houses*, with the Alterations and Additions in this Act contained, made in the said fourth year of His said Majesties Reign, according to the Alterations and Additions of the same in this Act expressed.

## Anno 12. Car. II. Cap. 14.

*An Act for a Perpetual Anniversary Thanksgiving, on the Nine and twentieth day of May.*

[ To be Read in Churches. ]

**F**Orasmuch as Almighty God, the King of Kings, and sole Disposer of all Earthly Crowns and Kingdoms, hath by his All-swaying Providence and Power miraculously demonstrated in the view of all the World his transcendent Mercy, Love and Graciousness, towards his most Excellent Majesty *Charles the Second*, by his especial Grace, of *England, Scotland, France and Ireland*, King, Defender of the true Faith, and all His Majesties Loyal Subjects of this His Kingdom of *England*, and the Dominions thereunto annexed, by His Majesties late most wonderful, glorious, peaceable, and joyful Restauration to the actual possession and exercise of His undoubted Hereditary Sovereign and

Regal



Regal Authority over them (after sundry years forced extermination into Foreign parts, by the most traiterous Conspiracies, and armed Power of usurping Tyrants, and execrable perfidious Traitors) and that without the least opposition, or effusion of Blood, through the unanimous, Cordial, Loyal Votes of the Lords and Commons in this present Parliament Assembled, and passionate Desires of all other His Majesties Subjects, which unexpressible Blessing (by Gods own most wonderful Dispensation) was completed on the Twenty ninth day of *May* last past, being the most memorable Birth-day, not only of His Majesty, both as a Man and Prince, but likewise as an actual King, and of this and other His Majesties Kingdoms, all in a great measure new born and raised from the dead on this most joyful Day, wherein many thousands of the Nobility, Gentry, Citizens, and other His Lieges of this Realm, conducted His Majesty unto His Royal Cities of *London* and *Westminster*, with all possible expressions of their publick Joy and Loyal Affections, in far greater triumph than any of His most victorious Predecessors Kings of *England*, returned thither from their foreign Conquests, and both His Majesties Houses of Parliament, with all dutiful and loyal demonstrations of their Allegiance publicly received, and cordially congratulated His Majesties most happy Arrival, and Investiture in His Royal Throne, at His Palace at *Whitehall*; upon all which considerations, this being the day which the Lord himself hath made and crowned with so many publick Blessings and signal Deliverances both of His Majesty and His People, from all their late most deplorable Confusions, Divisions, Wars, Devastations and Oppressions, to the end that it may be kept in perpetual Remembrance in all Ages to come; and that His Sacred Majesty will with all His Subjects of this Realm, and the Dominions thereof, and their Posterities after them might annually celebrate the perpetual Memory thereof, by sacrificing their unfeigned hearty publick Thanks thereon to Almighty God with one heart and voice, in a most devout and Christian manner, for all these publick Benefits received and conferred on them, upon this most joyful day: Be it therefore Enacted by the King's most Excellent Majesty, the Lords and Commons in

this present Parliament Assembled, and by the Authority of the same, That all and singular Ministers of Gods Word and Sacraments, in every Church, Chapel, and other usual place of Divine Service, and Publick Prayer, which now are, or hereafter shall be within this Realm of *England*, and the respective Dominions thereof, and their Successors, shall in all succeeding Ages, annually celebrate the Twenty ninth day of *May*, by rendring their hearty publick Praises and Thanksgivings unto Almighty God for all the forementioned extraordinary Mercies, Blessings, and Deliverances received, and mighty Acts done thereon, and declare the same to all the People there Assembled, and the Generations yet to come, that so they may for ever praise the Lord for the same, whose Name alone is Excellent, and his Glory above the Earth and Heavens. And be it further Enacted, That all and every person and persons inhabiting within this Kingdom, and the Dominions thereunto belonging, shall upon the said Day annually resort with diligence and devotion to some usual Church, Chapel, or Place where such Publick Thanksgivings and Praises to God's most Divine Majesty shall be rendred, and there orderly and devoutly abide during the said Publick Thanksgivings, Prayers, Preaching, Singing of Psalms, and other Service of God there to be used and ministred. And to the end that all persons may be put in mind of their Duty thereon, and be the better prepared to discharge the same with that Piety and Devotion as becomes them; Be it further Enacted, That every Minister shall give notice to his Parishioners publicly in the Church at Morning Prayer the Lord's Day next before every such Twenty Ninth day of *May*, for the due observation of the said Day, and shall then likewise publicly and distinctly read this present Act to the People.

## Anno 29. C A R. II. Cap. 7.

### *An Act for the better Observation of the Lord's Day, commonly called Sunday.*

For the better observation and keeping holy the Lord's Day, commonly called *Sunday*, Be it Enacted by the King's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament Assembled, and by the Authority of the same, That all the Laws Enacted, and in force concerning the Observation of the Lord's Day, and repairing to the Church thereon, be carefully put in execution: And that all and every person and persons whatsoever, shall on every Lord's Day apply themselves to the Observation of the same, by Exercising themselves thereon in the Duties of Piety and true Religion, publickly and privately; And that no Tradesman, Artificer, Work-man, Labourer, or other person whatsoever, shall do or exercise any worldly Labour, Business or Work of their ordinary Callings upon the Lord's Day, or any part thereof (Works of Necessity and Charity only excepted;) And that every person being of the Age of Fourteen years or upwards, offending in the Premises, shall for every such Offence forfeit the Sum of Five Shillings; And that no person or persons whatsoever, shall publickly cry, shew forth, or expose to Sale, any Wares, Merchandizes, Fruit, Herbs, Goods or Chattels whatsoever, upon the Lord's Day, or any part thereof, upon pain that every person so offending, shall forfeit the same Goods so cried, or shewed forth, or exposed to Sale.

And it is further Enacted, That no Drover, Horse-courser, Waggoner, Butcher, Higler, their or any of their Servants, shall Travel, or come into his or their Inn or Lodging upon the Lord's Day, or any part thereof, upon pain that each and every such Offender shall forfeit Twenty Shillings for every such Offence; And that no person



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son or persons shall Use, Employ or Travel upon the Lord's Day, with any Boat, Wherry, Lighter or Barge, except it be upon extraordinary Occasion, to be allowed by some Justice of the Peace of the County, or Head Officer, or some Justice of the Peace of the City, Borough, or Town-Corporate where the Fact shall be committed, upon pain that every person so offending, shall forfeit and lose the Sum of Five shillings for every such Offence. And that if any person offending in any of the Premises, shall be thereof Convicted before any Justice of the Peace of the County, or the Chief Officer or Officers, or any Justice of the Peace of or within any City, Borough or Town-Corporate where the said Offences shall be committed, upon his or their View, or Confession of the Party, or Proof of any one or more Witnesses by Oath, (which the said Justices, Chief Officer or Officers, is by this Act Authorized to Administer) the said Justice or Chief Officer or Officers, shall give Warrant under his or their Hand and Seal, to the Constables or Church-wardens of the Parish or Parishes where such Offence shall be committed, to Seize the said Goods Cryed, Shewed forth, or put to Sale, as aforesaid, and to Sell the same, and to Levy the said other Forfeitures or Penalties, by way of Distress and Sale of the Goods of every such Offender Distrained, rendring to the said Offenders the overplus of the Moneys raised thereby; and in Default of such Distress, or in case of Insufficiency, or Inability of the said Offender to pay the said Forfeitures or Penalties, That then the Party offending be set publickly in the Stocks by the space of Two hours. And all and singular the Forfeitures or Penalties aforesaid, shall be employed and converted to the use of the Poor of the Parish where the said Offences shall be committed; saving only that it shall and may be lawful to and for any such Justice, Mayor, or Head Officer or Officers, out of the said Forfeitures or Penalties, to Reward any person or persons that shall Inform of any Offence against this Act, according to their Discretions, so as such Reward exceed not the Third part of the Forfeitures or Penalties.

Provided, That nothing in this Act contained, shall extend to the prohibiting of Dressing of Meat in Families, or  
Dressing

**An Act for Observation of the Lord's Day. 137**

Dressing or Selling of Meat in Inns, Cooks Shops or Victualling-Houses, for such as otherwise cannot be provided, nor to the Crying or Selling of Milk before Nine of the Clock in the Morning, or after Four of the Clock in the Afternoon.

Provided also, That no person or persons shall be Impeached, Prosecuted or Molested for any Offence before-mentioned in this Act, unless he or they be Prosecuted for the same within Ten days after the Offence committed.

Provided, and be it further Enacted by the Authority aforesaid, That if any person or persons whatsoever, which shall Travel upon the Lord's Day, shall be then Robbed, That no Hundred or the Inhabitants thereof, shall be Charged with, or answerable for any Robbery so committed, but the person or persons so Robbed, shall be barred from bringing any Action for the said Robbery; Any Law to the contrary notwithstanding. Nevertheless, the Inhabitants of the Counties and Hundreds (after Notice of any such Robbery to them or some of them given, or after Hue and Cry for the same to be brought) shall make, or cause to be made, Fresh Suit and Pursuit after the Offenders, with Horsemen and Footmen, according to the Statute made in the Twenty seventh Year of the Reign of Queen *Elizabeth*, upon pain of forfeiting to the King's Majesty, His Heirs and Successors, as much Money as might have been recovered against the Hundred by the Party Robbed, if this Law had not been made.

Provided also, That no person or persons, upon the Lord's Day, shall Serve or Execute, or cause to be Served or Executed, any Writ, Process, Warrant, Order, Judgment or Decree, (except in Cases of Treason, Felony, or Breach of Peace) but that the Service of every such Writ, Process, Warrant, Order, Judgment or Decree, shall be void to all Intents and Purposes whatsoever: And the person or persons so Serving or Executing the same, shall be as liable to the Suit of the Party grieved, and to answer Damages to him for doing thereof, as if he or they had done the same without any Writ, Process, Warrant, Order, Judgment or Decree at all.

**EXTRACT**

**EXTRACT** out of the *Acts for Burying in Woollen, so far as they concern the Minister.*

Anno 30. Car. II.

**I**T is Enacted, That all persons in Holy Orders, Deans, Parsons, Deacons, Vicars, Curates, and their or any of their Substitutes, do within their respective Parishes, Precincts and Places, take an exact Account, and keep a Register of all and every person or persons Buried in his or their respective Parishes or Precincts, or in such common Burial places as their respective Parishioners are usually Buried. And that some one or more of the Relations of the Party deceased, or other Credible Person, shall, within eight days next after such Interment, bring an *Affidavit* in Writing under the Hands and Seals of two or more Credible Witnesses (and under the Hand of the Magistrate or Officer before whom the same was Sworn, for which nothing shall be paid) to the Minister or Parson, That the said person was not put in, wrapt, or wound up, or Buried in any Shirt, Shift, Sheet, or Shroud, made or mingled with Flax, Hemp, Silk, Hair, Gold or Silver, or other than what is made of Sheep's Wooll only, or in any Coffin Lined or Faced with any Cloth, Stuff, or any other thing whatsoever, made or mingled with Flax, Hemp, Silk, Hair, Gold or Silver, or any other material but Sheep's Wooll only.

And in case no such *Affidavit* shall be brought to the Parson or Minister where the said Party was Buried, as aforesaid, within the said eight days, That such Parson or Minister shall forthwith give, or cause notice thereof to be given in Writing under his Hand, to the Church-wardens or Overseers of the Poor of such Parish.

And in case any Parson or Minister shall neglect to give notice to the Church-wardens or Overseers of the Poor, as aforesaid, or not give unto them a Note or Certificate under his Hand, Testifying that such an *Affidavit* and Certificate was not brought to him within the time limited by this



this Act, concerning the Parties being Interred according to the Directions thereof; he so neglecting or offending, shall Forfeit for every such Offence, the Sum of Five Pounds of Lawful Money of *England*, to be Recovered by such person as shall Sue for the same, by Action of Debt, Bill, Plaint or Information, wherein no Effoin, Wager of Law, or Protection shall be Allowed, and wherein also the Prosecutor shall Recover his full Costs, so as the Suit be Commenced within Six Months after the Offence shall be Committed.

And it is further Enacted, That the Parson or Minister of every Parish shall keep a Register in a Book to be provided at the Charge of the Parish, and make a true Entry of all Burials within his Parish, and of all *Affidavits* brought to him, as aforesaid, within the time limited, as aforesaid: And where no such *Affidavit* shall be brought to him within such time, that he enter a Memorial thereof in the said Registry, against the Name of the Party Interred, and of the time when he Notified the same to the Churchwardens or Overseers of the Poor.

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*By an Additional Act for Burying in Woollen*

Anno 32. Car. II.

**I**T is Enacted, That if no Justice of the Peace shall reside or be to be found in any Parish where any Party shall be Interred; the Parsons, Vicars and Curates, in every Parish or Chapel of Ease within the County where any Party shall be Interred (except only the Parson, Vicar, and Curate of the Parish or Chapel of Ease where the Party is Interred, concerning whose Interment in Woollen *Affidavit* is to be made) are Authorized and Required to Administer the Oaths or *Affidavits* to be made of any persons being Interred in Woollen according to the Directions of the foresaid Act; and to Attest the same under their Hands *gratis*.

Anno

# Anno 6 & 7 Gulielmi III.

## *An Act for the more Effectual Suppressing Prophane Cursing and Swearing.*

[ To be read in Churches. ]

**W**Hereas it is found by Experience, That an Act of Parliament made in the One and twentieth Year of the Reign of King James the First, Entituled, *An Act to Prevent and Reform Prophane Swearing and Cursing*, hath proved Ineffectual to the Suppressing of those detestable Sins, by reason of some Deficiencies in the said Act: Be it therefore Enacted by the King's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons in this present Parliament Assembled, and by the Authority of the same, That if any person or persons shall (after the Four and twentieth day of June, in the year of our Lord, One thousand six hundred ninety five) Prophanely Swear or Curse in the presence or hearing of any Justice of Peace of the County, Riding or Division, or of the Mayor or other Head-Officer or Justice of Peace for any City or Town-Corporate, where such Offence is or shall be committed, or that shall be thereof Convicted by Oath of one Witness, or by the Confession of the Party offending, before any Justice of Peace of the County, or Mayor, or Bayliff, or other Chief Officer or Justice of the Peace of such City or Town-Corporate, where the said Offence shall be committed, That then, for every such Offence, the Party so Offending, shall Forfeit and Pay to the use of the Poor of the Parish, where such Offence or Offences shall be committed, the respective Sums herein after mentioned (that is to say;) Every Servant, Day-Labourer, Common Soldier and Common Seaman, One Shilling, and every other person, Two Shillings; And in case any of the persons aforesaid, shall, after Conviction, Offend a Second time, such Person shall Forfeit and pay double; And if a Third time, treble the Sum respectively by him or her to be paid for the First Offence.

And

And it is hereby further Enacted, That upon Neglect or Refusal of Payment of the said Forfeiture, any Justice of Peace, of the County, Riding or Division, or Mayor, or other Head-Officer, or Justice of Peace of any City, or Town-Corporate, where the said Offence shall be committed, shall, and are hereby Authorized and Required to direct and send his Warrant to the Constable, Tythingman, Church-warden or Overseer of the Poor of the Parish where the Offence shall be committed, or where the Offender shall Inhabit, thereby commanding them, or some one or more of them, to Levy by Distress and Sale of the Goods of the Offender, the Sum so Forfeited, for the Use of the Poor of the Parish, as aforesaid; And in case no such Distress can be had, then every such Offender, being above the Age of Sixteen Years, shall, by Warrant under the Hand and Seal of the said Justice of Peace or other Officer, as aforesaid, be publicly set in the Stocks for the space of One Hour for every single Offence, and for any Number of Offences, whereof he shall be Convicted at one and the same time, then Two Hours; And if the Party Offending be under the Age of Sixteen Years, and shall not forthwith pay the said Forfeitures, then he or she shall, by Warrant, as aforesaid, be Whipped by the Constable, or by the Parent, Guardian or Master of such Offender in the presence of the Constable.

And be it further Enacted, That if any Justice of the Peace, or Chief Magistrate, shall wilfully and wittingly omit the performance of his Duty in the execution of this Act, he shall Forfeit the Sum of Five Pounds, the one Moiety to the use of the Informer, to be Recovered by Action, Suit, Bill, or Complaint, in any of His Majesties Courts at *Westminster*, wherein no Effoin, Protection or Wager of Law shall be Allowed, nor any more than one Imparlance.

And it is hereby further Enacted, That if any Action or Suit shall be Commenced or Brought against any Justice of Peace, Constable or other Officer, or Person whatsoever, for doing or causing to be done any thing in pursuance of this Act, concerning the said Offences, the Defendant, in such Action, may Plead the General Issue, and give



give the Special Matter in Evidence; And if upon such Action, Verdict be given for the Defendant, or the Plaintiff become Nonsuit, or Discontinue his Action, then the Defendant shall have Treble Costs.

Provided always, and it is hereby Enacted, That no Person shall be Prosecuted or Troubled for any Offence against this Statute, unless the same be Proved or Prosecuted within Ten Days next after the Offence committed.

And it is further Enacted by the Authority aforesaid, That this Act shall be publicly Read Four several times in the Year in all Parish-Churches, and all publick Chapels, by the Parson, Vicar or Curate of the respective Parishes or Chapels, immediately after Morning Prayer, on Four several Sundays (that is to say) the Sunday next after the Four and twentieth day of *June*, the Nine and twentieth day of *September*, the Five and twentieth day of *December*, and the Five and twentieth day of *March*, under the Pain of Twenty Shillings for every such Omission or Neglect.

And be it further Enacted by the Authority aforesaid, That the Justice of Peace, Mayor or other Head-Officer shall Register in a Book, to be kept for that purpose, all the Convictions made before him upon this Act, and the time of making thereof, and for what Offence, and shall Certifie the same to the next General Quarter Sessions of the Peace, for the said County or Place, where the Offences are committed, to be there kept upon Record by the respective Clerks of the Peace, to be seen without Fee or Reward.

**EXTRACT**

**EXTRACT** out of the *Acts* for Granting  
to His Majesty certain Duties upon Mar-  
riages, Births and Burials.

Anno 6 & 7. Gul. III.

**IT is Enacted**, That for the better Levying and Col-  
lecting the Duties granted by the said Act, all persons  
in Holy Orders, Deans, Parsons, Deacons, Vicars, Cu-  
rates, and their or any of their Substitutes, do within their  
respective Parishes, Precincts, and Places, take an exact and  
true Account, and keep a Register in Writing of all and  
every person or persons Married, Buried, Christened, or  
Born, in his or their respective Parishes or Precincts, or in  
such common Burying-places as their respective Parishio-  
ners are usually Buried in; To which Book or Register,  
the Collectors for the respective Parishes and Places, and  
all other Persons concerned, shall have free access to view  
the same at all seasonable times, without any Fee or Re-  
ward; and if any such Parson or Minister shall refuse or  
neglect to keep a true Register thereof, as before is direct-  
ed, such Parson or other Minister so offending, shall forfeit  
the Sum of One hundred pounds, to be recovered by such  
person as shall Sue for the same in any of His Majesties Courts  
of Record at *Westminster*, by any Action of Debt, Bill, Complaint,  
or Information, wherein no Effoin, Wager of Law, or  
Protection shall be allowed, and wherein the Prosecutor shall  
recover his full Costs; the Moiety of which Forfeiture,  
shall be to the use of the King's Majesty, His Heirs and Suc-  
cessors, and the other Moiety to the persons who shall In-  
form and Sue for the same.

*In the same Statute, it is further Enacted,*

That no person shall be Married at any Place pretending  
to be exempt from the Visitation of the Bishop of the Dio-  
cese, without a Licence first had and obtained, except the  
Banns shall be published and certified according to Law;  
And

#### 144 *Clauses about Marriages, Births and Burials.*

And that every Parson, Vicar, and Curate, who shall Marry any persons contrary to the true intent and meaning hereof, shall Forfeit the Sum of One hundred Pounds, to be recovered by Action of Debt, Bill, Plaint or Information in any of His Majesties Courts of Record; one Moiety whereof to the King, His Heirs and Successors, and the other Moiety to the Informer, who shall Sue for the same; and shall for the second Offence be suspended *ab Officio & Beneficio* for the space of three Years.

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*For the Remedying of certain Abuses, whereby the foresaid Clause hath been eluded and made of none Effect; by an Act*

Anno 7 & 8 Gul. III.

**I**T is further Enacted, That every Parson, Vicar, or Curate, who shall Marry any persons in any Church or Chapel exempt or not exempt, or in any other place whatever, without Publication of the Banns of Matrimony between the respective persons according to Law, or without Licences for the said Marriages first had and obtained, shall for every such Offence, forfeit the Sum of One hundred Pounds. And

That every Parson, Vicar or Curate, who shall substitute or employ, or knowingly and wittingly shall suffer and permit any other Minister to Marry any persons in any Church or Chapel to such Parson, Vicar, or Curate belonging or appertaining, without Publication of Banns or Licences of Marriage first had and obtained, shall for every such Offence forfeit the Sum of One hundred Pounds. And

That every Sexton or Parish-Clerk, or other person acting as Sexton or Parish-Clerk, who shall knowingly and wittingly, aid, promote, and assist at such Marriages so celebrated without Banns or Licences, as aforesaid, shall forfeit the Sum of Five pounds, to be recovered with Costs of Suit, in manner as aforesaid, by any person who shall Inform or Sue for the same.

*And,*



## Clauses about Marriages, Births and Burials. 145

*And, for the preventing certain Abuses in Collecting the Duties upon Christnings, it is required by the same Act,*

That the Rector, Vicar, Curate, or Clerk of the Parish, or their Substitutes, during the continuance of this Act, do take an exact and true Account, and keep a distinct Register of all and every Person or Persons born in his or their respective Parishes or Precincts, and not Christned according to the Rites of the Church of *England*; for doing which, the Parents of such Child, or one of them, shall pay to every such Parson, Rector, Vicar, Curate, or Clerk of the Parish, the Sum of Six pence; and if any such Rector, Vicar, Curate, Parson, or Minister, shall refuse or neglect (upon notice given) to keep a true Register thereof, as before is directed, such Parson or other Minister so offending, shall forfeit the Sum of Forty Shillings. And

That the Commissioners, or any two of them, shall and may, in their respective Counties, Cities and Places, require and command the Deans, Parsons, Deacons, Vicars, Curates, and their or any of their Substitutes, of their respective Parishes, Precincts, and Places, twice in every Year or oftner if they shall think fit, to produce and shew forth to the said Commissioners or any two of them, and also to the Assessors, the Licences of all Persons Married, or Certificates of the Banns published, and the Registers of all Persons Buried, Born, or Christned, within the respective Parishes, Precincts, and Places aforesaid, on pain to forfeit for every Neglect or Refusal so to do, the Sum of Five pounds.

And whereas divers Persons are Buried in other Parishes than where they lived or resided, by reason whereof the Duties payable upon the Burial of such Person or Persons are not answered to His Majesty; It is further Enacted, That the Deans, Parsons, Deacons, Vicars, Curates, and their respective Substitutes, shall within ten days after any Person or Persons are by them Buried in their respective Parishes, Precincts, and Places, who are Inhabitants or resided in any other Parish or Place, give notice in Writing of the Day, and Place, and Name of such Person or Persons so by him or them Buried, as aforesaid, to the Collectors, or one of

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them,

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them, of the Parish, Precinct, or Place, where such Person  
or Persons last lived or inhabited, on pain to forfeit for e-  
very neglect herein, the Sum of Five pounds.

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*For the preventing Frauds and Abuses, in the  
Charging, Collecting, and Paying the foresaid  
Duties ; by an Act*

Anno 9 & 10 Gul. III.

**I****T is Enacted,** That every Ecclesiastical or other Person  
required by the former Acts, or any of them, to keep a  
Register of Persons Buried, Christned, Born, or Married,  
shall in the same Registers respectively, according to the best  
of his knowledge or information, together with the Name  
of every Person so Married, Buried, Christned, or Born,  
set down and express, or cause to be set down and expressed  
in Writing, the respective Degree, Condition, or Quality,  
according to which His Majesties Duty ought to be payed for  
every such Burial, Birth or Marriage respectively ; and in  
the case of Burials, the Names of the Heirs, Executors, Ad-  
ministrators, Fathers, Mothers, Guardians, Church-wardens,  
Overseers, or others, who by the said Acts ought to pay for  
the same, and where they dwell respectively ; and in case of  
Births, the Names of the Fathers, Mothers, or those that  
take on them the Guardianship or Care of such Children so  
Born, and where they live respectively ; and in the case of  
Marriages, the places of Abode of the several Husbands ;  
Upon pain that any Dean, Parson, Register, Deacon, Vicar,  
Curate, Substitute, or Ecclesiastical Person whatsoever, ha-  
ving due knowledge or information, whereby such ad-  
dition may be made in his Register, and neglecting to  
insert the same, or wilfully or knowingly setting down  
or consenting to the setting down in his Register any  
matter of Falshood, as to the Degree, Quality, Condition,  
Person, or place of Abode, with intent that His Majesty  
may be defrauded of all or any part of the Duty payable for  
or upon any such Burial, Birth, or Marriage, shall for eve-  
ry such Offence forfeit the Sum of Twenty pounds. And  
That

That the Commissioners having Power given them to warn any Parson, Vicar, Curate, Parish-Clerk, or others concerned, to bring in at their Meeting (as they shall see occasion) the Registers of the Marriages, Births, and Burials, or Copies thereof as shall be directed; If Default be made therein contrary to such warning given, then the said Commissioners or the major part of them present at such Meeting, shall and may Fine the Offenders for every such Default, not exceeding Five pounds, to be levied for the King's use.

## Anno 9 & 10 Gulielmi III.

### *An Act for the more Effectual Suppressing of Blasphemy and Profaneness.*

**W**Hereas many Persons have of late Years openly Avowed and Published, many Blasphemous and Impious Opinions, contrary to the Doctrines and Principles of the Christian Religion, greatly tending to the Dishonour of Almighty God, and may prove Destructive to the Peace and Welfare of this Kingdom: Wherefore for the more effectual Suppressing of the said Detestable Crimes, Be it Enacted by the Kings most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and the Commons in this present Parliament Assembled, and by the Authority of the same, That if any Person or Persons, having been Educated in, or at any time having made Profession of the Christian Religion within this Realm, shall, by Writing, Printing, Teaching, or Advised Speaking, deny any one of the Persons in the Holy Trinity to be God, or shall Assert or Maintain there are more Gods than One, or shall deny the Christian Religion to be True, or the Holy Scriptures of the Old and New Testament to be of Divine Authority, and shall upon Indictment or Information in any of His Majesties Courts at *Westminster*, or at the Assizes, be thereof Law-fully



fully Convicted, by the Oath of Two or more Credible Witnesses, such Person or Persons for the First Offence shall be Adjudged Incapable and Disabled in Law, to all Intents and Purposes whatsoever, to Have or Enjoy any Office or Offices, Employment or Employments, Ecclesiastical, Civil or Military, or any Part in them, or any Profit or Advantage Appertaining to them, or any of them: And if any Person or Persons so Convicted, as aforesaid, shall at the time of his or their Conviction, Enjoy or Possess any Office, Place or Employment, such Office, Place or Employment shall be void, and is hereby Declared void: And if such Person or Persons shall be a Second time Lawfully Convicted, as aforesaid, of all or any the aforesaid Crime or Crimes, That then he or they shall from thenceforth be Disabled to Sue, Prosecute, Plead or Use any Action or Information in any Court of Law or Equity, or to be Guardian of any Child, or Executor or Administrator of any Person, or capable of any Legacy or Deed of Gift, or to bear any Office, Civil or Military, or Benefice Ecclesiastical for ever within this Realm, and shall also suffer Imprisonment for the space of Three Years, without Bail or Mainprize, from the time of such Conviction.

Provided always, and be it Enacted by the Authority aforesaid, That no Person shall be Prosecuted by virtue of this Act, for any Words spoken, unless the Information of such Words shall be given upon Oath before one or more Justice or Justices of the Peace, within Four days after such Words spoken, and the Prosecution of such Offence be within Three Months after such Information.

Provided also, and be it Enacted by the Authority aforesaid, That any Person or Persons, Convicted of all or any of the aforesaid Crime or Crimes, in manner aforesaid, shall for the First Offence (upon his, her or their Acknowledgment and Renunciation of such Offence or Erronious Opinions, in the same Court where such Person or Persons was or were Convicted, as aforesaid, within the space of Four Months, after his, her or their Conviction) be Discharged from all Penalties and Disabilities Incurred by such Conviction; any thing in this Act contained to the contrary thereof in any wise notwithstanding.



By the KING,

A PROCLAMATION, For Preventing and Punishing Immorality and Prophaneness.

WILLIAM R.



Whereas We cannot but be deeply Sensible of the great Goodness and mercy of Almighty God, in putting an End to a Long, Bloody and Expensive War, by the Conclusion of an Honourable Peace, so We are not less touched with a Resentment, that notwithstanding this and many other great Blessings and Deliverances, Impiety, Prophaneness and Immorality do still abound in this Our Kingdom: And whereas nothing can prove a greater Dishonour to a well ordered Government, where the Christian Faith is Professed, nor is likelier to provoke God to withdraw His Mercy and Blessings from Us, and instead thereof, to inflict heavy and severe Judgments upon this Kingdom, than the open and avowed Practice of Vice, Immorality and Prophaneness, which amongst many Men has too much prevailed in this Our Kingdom of late Years, to the high Displeasure of Almighty

mighty God, the great Scandal of Christianity, and the ill and fatal Example of the rest of Our Loving Subjects, who have been Soberly Educated, and whose Inclinations would lead them to the Exercise of Piety and Virtue, did they not daily find such frequent and repeated Instances of Dissolute Living, Prophaneness and Impiety, which has in a great Measure been occasioned by the Neglect of the Magistrates not putting in Execution those good Laws which have been made for Suppressing and Punishing thereof, and by the ill Example of many in Authority, to the great Dishonour of God, and Reproach of our Religion: Wherefore, and for that We cannot expect Increase or Continuance of the Blessings We and Our Subjects Enjoy, without Providing Remedies to prevent the like evils for the future, We think Our Selves bound by the Duty We owe to God, and the Care We have of the People committed to Our Charge, to proceed in taking effectual Course, that Religion, Piety and Good Manners may, according to Our hearty Desire, Flourish and Increase under Our Administration and Government; and being thereunto moved by the Pious Address of the Commons in Parliament Assembled, We have thought fit, by the Advice of Our Privy Council, to Issue this Our Royal Proclamation, and do Declare Our Royal Purpose and Resolution to Discountenance and Punish all manner of Vice, Immorality and Prophaneness in all Persons from the highest to the lowest Degree within this Our Realm, and particularly in such who are Employed near Our Royal Person; and that for the greater Encouragement of Religion and Morality, We will, upon all Occasions, Distinguish Men of Piety and Virtue by Marks of Our Royal Favour. And We do expect that all Persons of Honour, or in Place of Authority, will to their utmost contribute to the Discountenancing Men of Dissolute and Debauched Lives, that they being reduced to Shame and Contempt, may be enforced the sooner to Reform  
their



their ill Habits and Practices, that the Displeasure of Good Men towards them, may supply what the Laws (it may be) cannot wholly Prevent. And for the more Effectual Reforming these Men, who are a Discredit to Our Kingdom, Our further Pleasure is, and We do hereby strictly Charge and Command all Our Judges, Mayors, Sheriffs, Justices of the Peace, and all other Our Officers and Ministers, both Ecclesiastical and Civil, and other Our Subjects, whom it may Concern, to be very Vigilant and Strict in the Discovery and the Effectual Prosecution and Punishment of all Persons who shall be Guilty of Excessive Drinking, Blasphemy, Prophane Swearing and Cursing, Lewdness, Prophanation of the Lords Day, or other Dissolute, Immoral or Disorderly Practices, as they will answer it to Almighty God, and upon Pain of Our Highest Displeasure. And for the more Effectual Proceedings herein, We do hereby Direct and Command Our Judges of Assizes and Justices of Peace, to give strict Charges at the respective Assizes and Sessions, for the due Prosecution and Punishment of all Persons that shall presume to Offend in any the Kinds aforesaid, and also of all Persons that, contrary to their Duty, shall be Remiss or Negligent in Putting the said Laws in Execution, and that they do at their respective Assizes and Quarter Sessions of the Peace, cause this Our Proclamation to be publickly Read in Open Court immediately before the Charge is given. And We do hereby further Charge and Command every Minister in his respective Parish or Chapel, to Read or cause to be Read this Our Proclamation, at least four times in every Year, immediately after Divine Service, and to incite and stir up their respective Auditories to the Practice of Piety and Virtue, and the Avoiding of all Immorality and Prophaneness. And to the end that all Vice and Debauchery may be Prevented, and Religion and Virtue Practised by all Officers, Private Soldiers, Mariners or others, who are Employed in Our Service,

vice, either by Sea or Land, We do hereby strictly Charge and Command all Our Commanders and Officers whatsoever, That they do take Care to Avoid all Prophaneness, Debauchery and other Immoralities, and that by the Piety and Virtue of their own Lives and Conversations they do set good Examples to all such as are under their Authority, and likewise to take Care and Inspect the Behaviour and Manners of all such as are under them, and to Punish all those who shall be Guilty of any the Offences aforesaid. And whereas several Wicked and Prophane Persons have presumed to Print and Publish several Pernicious Books and Pamphlets, which contain in them Impious Doctrines against the Holy Trinity and other Fundamental Articles of Our Faith, tending to the Subversion of the Christian Religion, therefore for the Punishing the Authors and Publishers thereof, and for the Preventing such Impious Books and Pamphlets being Published or Printed for the future, We do hereby strictly Charge and Prohibit all Persons that they do not presume to Write, Print or Publish any such Pernicious Books or Pamphlets, under the Pain of Incurring Our High Displeasure, and of being Punished according to the utmost Severity of the Law. And We do hereby strictly Charge and Require all Our Loving Subjects to Discover and Apprehend such Person and Persons whom they shall know to be the Authors or Publishers of any such Books or Pamphlets, and to bring them before some Justice of Peace or Chief Magistrate, in order that they may be Proceeded against according to Law.

Given at Our Court at *Kensington* the Four and twentieth Day of *February*, 1697. In the Tenth Year of Our Reign.

God save the KING.

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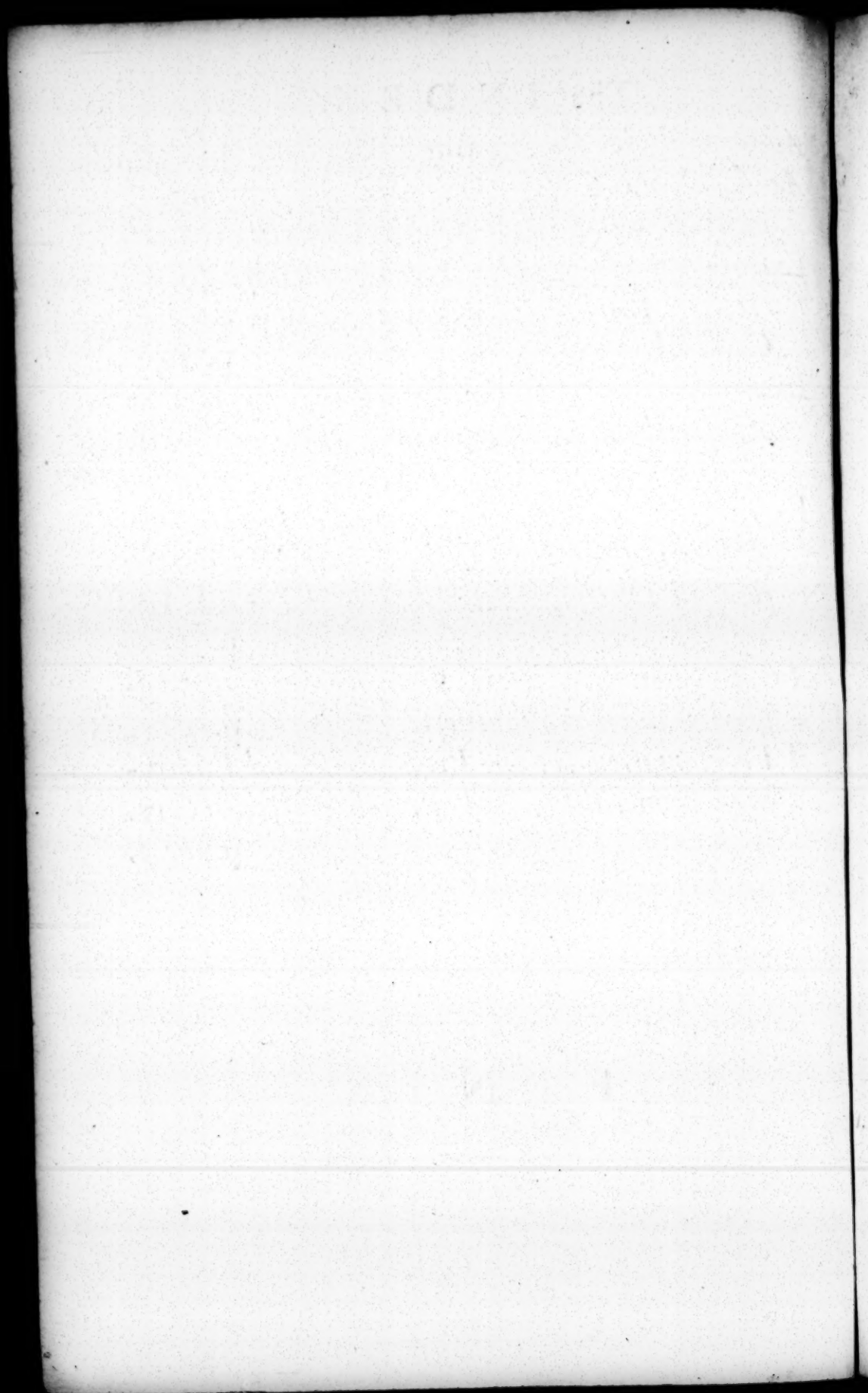
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By the KING,

A PROCLAMATION, For Preventing  
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WILLIAM R.



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Mayors, Sheriffs, Justices of the Peace, and all other our Officers and Ministers, both Ecclesiastical and Civil, and other our Subjects, whom it may concern, to be very Vigilant and Strict in the Discovery, and the Effectual Prosecution and Punishment of all Persons who shall be Guilty of Excessive Drinking, Blasphemy, Profane Swearing and Cursing, Lewdness, Profanation of the Lords Day, or other Dissolute, Immoral or Disorderly Practices, as they will answer it to Almighty God, and upon Pain of our highest Displeasure. And for the more Effectual Proceedings herein, We do hereby Direct and Command our Judges of Assizes and Justices of Peace, to give strict Charges at the respective Assizes and Sessions, for the due Prosecution and Punishment of all Persons that shall presume to Offend in any the kinds aforesaid, and also of all persons that, contrary to their Duty, shall be Remiss or Negligent in Putting the said Laws in Execution, and that they do at their respective Assizes and Quarter Sessions of the Peace, cause this our Proclamation to be publickly Read in open Court immediately before the Charge is given. And we do hereby further Charge and Command every Minister in his respective Parish or Chapel, to Read or Cause to be Read this our Proclamation, at least Four times in every Year, immediately after Divine Service, and to incite and stir up their respective Auditories to the Practice of Piety and Virtue, and the Avoiding of all Immorality and Profaneness. And to the end that all Vice and Debauchery may be prevented, and Religion and Virtue Practised by all Officers, Private Soldiers, Mariners and others, who are Employed in our Service, either by Sea or Land, We do hereby strictly Charge and Command all our Commanders and Officers whatsoever, That they do take Care to Avoid all Profaneness, Debauchery and other Immoralities, and that by the Piety and Virtue of their own

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Given at Our Court at *Kensington* the Ninth Day of December, 1699. In the Eleventh Year of Our Reign.

GOD save the KING.

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L O N D O N.

Printed by *Charles Bill*, and the Executrix of *Thomas Newcomb*, deceas'd, Printers to the King's most Excellent Majesty. MDCC.

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